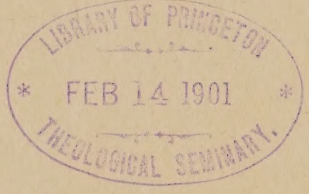

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CHRISTIAN THEOLOGY

A Concise and Practical View of the Cardinal Doctrines and Institutions of Christianity

BY

JONATHAN WEAVER, D.D.

Bishop of the
Church of the United Brethren in Christ

"Let the word of Christ dwell in you richly in all wisdom."—*Paul*
"But the word of the Lord shall endure forever."—*Peter*

MEMORIAL EDITION

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DEDICATION.

To the Church of the United Brethren in Christ,

within whose fellowship I have lived for more than half a century, and from whom I have received so many favors, and tokens of good will and sympathy, this unpretending book is affectionately dedicated by the

AUTHOR.

PREFACE.

It is a source of encouragement and inspiration that, as good men close their well-spent lives, they have the promise that their works shall live for all the ages to come. "He who has added one leaf to the tree of humanity, one blossom to its wealth of bloom, or aught to its harvest of fruit, may rely upon the eternal law that neither things present, nor things to come, can deprive these out-going particles of their immortality." Ever on they will flow until they shall mingle with the "sea of glass" which is before the "throne of God and the Lamb in heaven." The debt of gratitude for the good that comes through such lives can never be paid.

What Bishop Weaver is, and what he has done, will perpetually enter into the lives of those who shall come after him. While there has been no attempt to put into literary form his life-work, all that he writes is so characteristic, so like himself, that each new production is a contribution to the permanent influence of his unique personality. This last fruit of his fertile pen may be considered the supreme literary effort of his long and busy life. While age has made him venerable, it has not in any degree weakened his mental vigor, nor diminished its activity. The reader will find it to be a valuable contribution, both of knowledge and of power, to the subject of Christian theology. The work abounds with a richness gathered in threescore eventful years of active research in the great field of Christian thought. It is a clear setting forth of biblical truth, rather than any sectarian form of it. Like coins, it bears the stamp of the age and brain it was struck in. The doctrinal statements presented are chiefly deduced from the Revised Version, which gives us the purest form of the text thus far attainable by the best criticism and scholarship. The book is also characterized by that deeper insight into the truth which comes from an inner consciousness of its power, revealed by the Holy Ghost when he makes it the word of life to the soul.

There is no field of thought so delightful and elevating as the one to which the reader is here invited. The Scriptures are a case enclosing one precious jewel. They reveal the Christ, the study of whose character transforms and transfigures the life as no other power can do. A man will be made after the manner of his thoughts. If these are employed in the realm of exalted greatness his soul will expand until it reaches the dimensions of his aspirations. If he ponders over low and inferior subjects he will never rise above his theme, for as a man "thinketh in his heart, so is he." It is an exalted privilege to "think God's thoughts after him." Behind the curtain of nature and the play of forces stands an unseen Being who has created the world, prescribed the laws of nature, and stamped the whole with his thought. The Bible is the clear expression of the mind or thought of God as dimly outlined in the book of the universe. Between these two revelations there is no discord. Theories of science conflict among themselves; but the verdict of the ripest scholarship of the age is that science and the Scriptures exhibit a more wonderful harmony as the world advances.

The author places special emphasis upon the positive side of revealed

truth; a positive revelation from God, as the only infallible rule of faith and practice, is a priceless treasure. The church is the custodian of these sacred oracles. In this day when skepticism is so rife, and when men who pose as Christian teachers seek to betray the church with theories not in accord with the saving truth as revealed in the Word of God, a tremendous obligation rests upon the church to lift aloft the light of truth and let it shine out clear and strong, its rays unbroken by the film of doubt, its luster undimmed by irrational criticism, high or low.

A most commendable feature of this work is its conciseness of statement. The great doctrines are given in condensed and convenient form. We are living in an intensely practical age. The majority of men will not take time for extensive reading in any line of study. The student of to-day who seeks help in the study of the Bible wants practical facts, not theories or wild speculations. This work admirably meets the demand. The student of to-day also requires that even theology be written in a lively way. Dullness in writing, or telling mankind how to find the way out of this tangled world, ought to be branded as a sin. The author happily meets this requirement. Nothing dull comes from his pen. He not only sees the truth clearly, and tells it plainly, but there is a refreshing sprightliness in the style, which infuses it with warmth and color and clothes it with beauty.

The generous reception given to the writings of the Bishop, and his prominence as an author, are guarantees that the future of this book is assured. Such a gift to the church and to the world is a fitting climax to his good and useful life.

The sunset of the nineteenth century will presage with added glory the coming of the twentieth because Bishop Weaver lived, thought, and wrote.

H. H. Fout.

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INTRODUCTION.

THE two principal sources of theology are nature and revelation. Natural theology has its field, but when compared with revealed theology it is as the early dawn to high noonday. In natural theology we find evidences of the existence of an intelligent first cause—evidences of knowledge, wisdom, power, and goodness. But it is only when viewed in the light of revealed theology that we can arrive at anything clear and satisfactory. Dr. Miley says, "Many of the deeper truths of Christianity could never be discovered simply in the light of nature. No truths of theology are so clearly given therein as in the Scriptures." The fact that God in his infinite goodness has given us a revelation of divine things, is in itself sufficient evidence of its necessity.

The wisest men of all the ages, after the most diligent and patient investigation, unaided by revelation, failed to arrive at any satisfactory conclusions concerning the fatherhood of God, the love of God, or a universal providence. Neither did they realize their moral and individual responsibility to God, nor how to worship him aright. Christian theology is aided in its development from the realm of nature, and from other sources, but revelation is the main source.

There is no real conflict between true science and theology. When scientists shall understand theology better, and theologians shall understand science better, they will see the most beautiful harmony between the two. Some things are pressed into the field of science which do not properly belong there; they are only theories and speculations, without any real fact as a basis. True science, while it should always be made subordinate to revelation, is not out of harmony with it. "In true religion," says Dr. White, "truth is first and supreme. Truth, exact, well-defined, and correlated, should be the object of the theologian as well as the scientist, both in the matters of nature and the records of Scripture. When this rule is thoroughly adopted and followed there will be no warfare between science and theology." While it is not claimed that too much attention is given to the sciences, it is to be feared that too little attention is devoted to revelation. It is offensive to the pride of human reason to be required to yield to anything superhuman. "Men who have been educated under the light of revelation, and who have access to the discoveries there made, may pursue and improve these discoveries, and then securely boast of what mighty things they can do by the strength of their own reason and penetration." Paul was a learned man, and doubtless knew something about the poets and philosophers of the pagan world; nevertheless he says, "The world by wisdom knew not God" (I. Cor. 1:21). The poets and philosophers did know something about God, or the gods, but the wisest and best among them did not know God as he is made known by revelation. Human learning and philosophy have done their utmost to recover mankind from idolatry and polytheism, but have utterly failed. They have failed in "instructing mankind in the right knowledge and worship of the only true God."

These observations are not made with the view of detracting one iota from human reason and philosophy, but to show that, unaided by revelation, they have failed, and must continue to fail to bring to mankind that knowledge of divine things which it is necessary to know, and which from his own intuitions

he desires to know. Human reason and philosophy falter and tremble on the very threshold of the invisible. Pagan philosophers would sometimes talk about God, and then about the gods. Sometimes they seemed to believe in the immortality of the soul and then again leave it in doubt. They often reasoned well concerning a future state, but would affirm nothing. Between their lives you could always find that cheerless "if."

Dr. Leland says, "It having appeared by experience, after a long trial, that human wisdom and reason, if left to itself, was insufficient to recover and reform mankind, it pleased God in his great goodness to grant a revelation from heaven, which was designed to be published to the heathen nations." He also says, "If we have now the knowledge of the only true God, if not only men of great learning and deep speculation, but thousands of the people in Christian nations have a juster notion of God, of his providence, and of the worship that is due to him, in opposition to all idolatry and polytheism, than ever the wise men and philosophers among the pagans had, to what can this so properly be ascribed as to the light of divine revelation which shineth among us?" But for the light and benefit of a divine revelation the presumption is that we should be wandering in the mazes of error and superstition. If such men as Socrates, Plato, Cicero, and their coadjutors "were at so great a loss in what related to the knowledge and worship of the only true God," from what source have we reason to think such knowledge would come?

Nature is a source of theology, but without the light of revelation thrown upon it, it furnishes no certain knowledge of God, of providence, and of the worship of the only true God. Neither does it furnish any certain knowledge of the origin and future destiny of mankind. Questions which deeply concern the human mind are all left in the realm of doubt. But under the light of divine revelation nature furnishes many beautiful and helpful lessons concerning the knowledge, wisdom, power, and benevolence of God.

The study of Christian theology is not only instructive, but elevating and delightful. No subject in all the range of human thought is to be compared to it. As a science, it rises above all other sciences, and is, when properly understood, the basis of all science. "Theology proper," says Dr. Pope, "is the doctrine concerning God," while Christian theology is "the science of God and divine things, or religion, as based upon the revelation made to mankind in Jesus Christ and systematized within the Christian church."

In studying theology we are brought into companionship with the purest and best minds of all the ages. We enter into companionship, and, if we will, into fellowship with Jesus Christ. We travel with him from place to place during the time of his ministry on earth. We listen to his Sermon on the Mount; sit at Jacob's well and hear that wonderful discourse delivered to the woman of Samaria; we are with him in the home of Martha and Mary, and go with them to the grave of Lazarus and hear him when he commands Death to give up his victim; we are with him on the Mount of Transfiguration, and witness a scene never to be forgotten—heaven and earth brought in touch with each other. Descending from the mount, we listen to his parables, and witness his miracles—the deaf are made to hear, the blind to see, the lame to walk, and all manner of diseases are cured. With peculiar delight we listen to his words concerning the fatherhood and love of God. Then we are with him in the Garden of Gethsemane, and as he stands before Pilate. We go to Calvary, to see him nailed to the cross, and hear his seven utterances during the six hours of his indescribable suffering. Then we go with Joseph and Nicodemus and see his wounded body laid in the tomb. On the

morning of the third day we go back to the tomb, and lo! the tomb is empty, and we confront an angel, who tells us he is not there, but is risen from the dead. Forty days afterward we go with him over against Bethany, and see him as he ascends to heaven. In like manner we travel about with patriarchs, prophets, and apostles, and finally go with John to Patmos, and catch some glimpses of what there is beyond this world. What study can be more delightful and of deeper interest than that of Christian theology? especially since we find in it what we cannot find elsewhere, and realize that it meets a want in the soul which human reason and philosophy never have satisfied, and never can.

In the preparation of this book the author has not attempted to produce anything new or elaborate. There is a field for scholastic, polemic, and systematic theology, but although this is fairly well supplied, there is a broad field demanding more of the *positive*—the plain truth stated in clear and positive form. Dr. Ralston says: "While in all the various branches pertaining to mere physical and intellectual sciences the master-minds of the age have gone forth in active and energetic search of improved methods of rendering these studies pleasing and easy, it is remarkable that in theology, the greatest and most important of all sciences, so little effort has been made in this direction. The science of divinity is a sublime system of positive truth, and should be set forth in an easy, natural, and connected form."

It is a fact that a large per cent. of ministers, and a still larger per cent. of church people, are not in condition to enter successfully upon the study of polemic, scholastic, or systematic theology. They have not, and will not have the advantage of intellectual culture such as is necessary to enter upon such a course of study. The present needs of the church are to be considered, not what they have been in the past, nor what they may be in the future. Both the church and the world must be taken as they are, not at what they ought to be. He is a philosopher who will take things as they are, and, as far as consistent, adapt himself to them, and then try to make them better. There does not appear to be any lack of theories and speculations, but there is a lack of the *positive*. The pulpit should deal more largely in the positive and more sparingly in theories and speculations. There is no substitute for the plain simple truths of the gospel of Christ. It was the aim of the author to present, in a connected form, the cardinal doctrines of Christian theology. He offers no apology for the liberal use he has made of the Holy Scriptures. While he has consulted many authors on the several doctrines considered, his purpose was to make the Scriptures the standard of proof and appeal.

We are living in an active and aggressive age. Everything is moving rapidly, and men are in too great haste to read or listen to critical and elaborate arguments for or against anything. The demand is for the positive, the plain, simple truth. Skepticism in its multiplied forms was never in a more confused condition than at this time. Its votaries, as if by common consent, are seeking refuge in the delapidated fortress of agnosticism. If the church of the living God will stand firmly and uncompromisingly by the great fundamental truths of the gospel of Jesus Christ, and if the living ministry will deliver those truths in demonstration of the Spirit, there is good reason to believe that in the very near future the church will reap such a harvest as never before.

With no small degree of timidity, and with many misgivings, the author submits his unpretentious book to the friends of Christianity, trusting that it may be helpful to all who will take time to read and examine its contents.

CHRISTIAN THEOLOGY

CHAPTER I.

THEOLOGY.

In entering upon the study of any science it is necessary that the student have fixed in his mind a clear and distinct understanding of the meaning and scope of what he is about to study. Theology is a science, and as such it is the broadest and most comprehensive of all, because it not only touches but includes all the sciences. To find its origin we must go back of all created things, back of all ages known to men or angels. God is the foundation of all theology. Christian theology is built upon this rock, and relies upon revelation for its facts, especially upon that which relates to Jesus Christ. "He is the supreme teacher both of theology and religion; they are united in him."

There are many truths which relate to science which are exceedingly interesting and profitable to mankind. "But the grandest truths in the great encyclopedia of physics sink into comparative insignificance when brought into comparison with the truth of Scripture." In this short chapter we desire to submit in several forms, not wholly original, the wonderful science of Christian theology. It is not proposed to discuss any one point of doctrine in particular, but to so present the different branches of theology as to assist the reader in forming some conceptions of its vastness. In submitting these divisions and subdivisions of the subject we shall follow the general plan laid down by some of the most learned and able theologians that have ever written upon it.

The term "theology" comes from θεός, God, and λόγος doctrine; the doctrine of God and divine things. The word, or term, first occurred in Plato and Aristotle, who understood by it, not the doctrine of the true God, but the doctrine concerning the Greek gods. The Greek Christians used the term γνῶσις (knowledge) when they wished to designate any deep philosophical truths of religion. The term "theology" does not occur in the New Testament. It came into use in the third and fourth centuries, especially by such of the Christian fathers as defined the doctrine of the deity of the Logos. In this sense John the Evangelist and Gregory of Nazianzus were termed "theologians." About this time, namely the third and fourth centuries, the term "theology" was applied specifically to the doctrine of the Trinity. "In this century its application was widened by Theodoret, who used the term to denote the whole circle of theoretical instruction in religion; and finally, Abelard, through his *'Theologia Christiana,'* gave the word that comprehensive signification it still bears, as expressive not only of a theoretical but also a practical exposition of religious truth. The word 'divinity' is sometimes used to denote the same thing as theology." Dr. Pope defines theology thus: "God is the source and the subject and the end of theology. The stricter and earlier uses of the word limited it to the doctrine of the triune God and his attributes. But in modern usage it includes the whole compass of the science of religion, or the relations of all things to God." Dr. Hodge says, "Theology, therefore, is the exhibition of the facts of Scripture in their proper order and relation with the principles or general truths involved in the facts themselves, and which pervade and harmonize the whole." These definitions cover substantially the whole field of Christian theology. The two great sources of Christian theology are nature and revelation. From the light of nature and our own consciousness we learn something about God and of

our own individual responsibility. But many of the deeper truths of Christianity could never be discovered simply by the light of nature.

The term "theology" is variously used by theologians to designate the several branches of doctrine, or Scripture truths, and the several ways in which these truths are presented. We can do but little more than name and define some of the principal terms used in designating these several branches. The field of Christian theology is so vast that no one can discuss all its parts. The "science of God and divine things" opens up a line of thought which will doubtless occupy the mind through all the eternities.

Natural Theology. This is an interesting and instructive branch of the science of theology which treats of divine things. It treats of the being, attributes, and will of God as manifest in the various phenomena in nature. Natural theology opens the great book of the universe, and finds on every page evidences of the existence of God, and to some extent the attributes and character of God. "The heavens declare the glory of God, and the firmament sheweth his handiwork." Natural theology treats mainly of what is made manifest in the works of nature. It teaches us especially to reason from effect to cause. No thinking man, that "considers the heavens" in their vastness and glory, will venture to say that there are no marks of design to be seen in the universe. The ancient skeptics found nothing to set up against the evidences of design. The wisdom and skill manifest in the contrivance of the material universe force the mind to admit that there are at least some marks of design. If, therefore, we find in nature any evidences of design, it establishes the fact of a designer. This is the rock upon which natural theology rests. From the various phenomena in nature we may reason *a posteriori,* and prove the existence of a wise,

benevolent, and powerful God. This is the province of natural theology.

Polemic Theology. This term was first used by Friedman Bechmann, a Jena theologian of the seventeenth century, who wrote a book under the title of *"Theologia Polemica."* Polemic theology treats mainly of disputed points in a critical manner; "taking up the different or erroneous views that have been advanced respecting them, and refuting them either by logical argument or by an exposure of them by a true critical exposition of such texts of Scripture as bear upon the controverted points."

Positive Theology. This treats more directly of what may be regarded as the fundamental doctrines of Christianity. It appeals directly and mainly to the Word of God and the testimonies of the fathers, the decrees of councils, etc., to settle disputed points of doctrine without so much circumlocution. In this it differs widely from polemics. Polemics deal largely in negatives, communicating truth by revealing absurdities. Positive theology aims to convey the truth to the mind upon its own merits, "without the intervention of any doubtful media." It seeks "to condense as much as possible and to bring the constellation of Bible doctrines within the field of vision from every standpoint in the activities of life and the gradations of intelligence." While we would not reject *all* polemics, we nevertheless believe that the direct mode is the better way of dealing with the great doctrines of the Bible. Jesus Christ, the greatest teacher the world ever knew, dealt sparingly in the negatives; the same is true of the apostles. They taught what they believed, and believed what they taught. The pulpit is never so strong and forceful as when it deals in the positives of Christian theology.

Scholastic Theology. This is "that species of divinity which clears and discusses questions by reason and argument." In

this it is the opposite of positive theology. It is a laborious way of reaching the truth, and can only be adopted by a few persons. In this practical age it is falling far behind, and is much less regarded than formerly. "This form of school divinity," says Professor Henderson, "is now fallen into contempt, and is scarcely regarded anywhere, but in some of the universities, where they are still by their character obliged to teach it."

Systematic Theology. This implies and includes a methodically arranged form of the great truths and precepts of Christianity. By such an arrangement the student in theology will be better able to study and comprehend the cardinal truths of revealed religion. The doctrines of Christianity form a complete system—a perfect chain, reaching through all ages, adapted to all people, and including time and eternity. Viewed in the light of a complete system, the student in theology will be able to see the truths "in their natural connection, and thus to perceive both the natural dependence of the parts and the symmetry of the whole."

Pastoral Theology. This is that department of theological science which relates to the practical duties of the ministerial office. It combines in the sacred office the idea of watchman, shepherd, and evangelist. Its importance arises from the very nature of the case—"the personal application of the pulpit ministry to the proper individualities of the people." No branch of Christianity should be studied with greater care than this.

To these might be added exegetical, biblical, dogmatic, and historical theology; but these cover substantially the same ground, and are largely included in the several branches named. Dr. Pope sums up the whole science of Christian theology thus: "(1) That God is the sole teacher of the things concerning himself; he alone who gave the faculty and instinct can respond to it. (2) That the essence of theology is the practical knowledge of God as revealed in his Son through his Spirit. (3) That

the study can be successfully carried on only in the spirit of reverence and devotion. All is concerning God, and comes from God, and leads to God."

It should not be considered an objection to the Holy Scriptures, because no such systematic arrangement may be found in them. "Holy Writ is given us that it may be used by us for our spiritual instruction and improvement; reason is given us to enable us to make the proper use of both the temporal and spiritual benefits which God has seen meet to bestow. We are, then, at liberty—nay, it is our duty—to arrange the doctrine of Holy Writ in such a way as may prove most useful in assisting us both to understand and to retain it."

In the providence of God, learned and devout men have been raised up who have devoted many years to studying and arranging the great truths of Christianity into a system, so that the student in theology, while he must always cling closely to the Word of God, is materially aided in his study of the great doctrines of the Bible by this systematic arrangement.

It may still be a little more comprehensive to consider this subject in a somewhat different light. Our object is, as much as possible, to get before the mind of the student what is implied and included in the science of theology. In the analysis of theology as given by Dr. Henderson, the whole system has been divided into four parts, namely, *exegetical, systematic, historical,* and *pastoral.* We give this because we have not seen anything better:

I. Exegetical Theology.

This department comprehends, 1. Biblical Introduction, which treats of the age, origin, contents, and character of the sacred writings. 2. Biblical Criticism, distinguished into (1) *Verbal* Criticism, which relates to the *integrity* of the original text; (2) *Higher* Criticism, which examines the authenticity of the several books; (3) Biblical Interpretation, or *Hermaneutics;* (4) Biblical Exposition, or *Exegesis.*

II. Systematic Theology.

This department comprehends, 1. Theoretical Theology, or *Dogmatics*, distinguished into (1) *Biblical*, which draws its system exclusively from the Scriptures; (2) *Ecclesiastical*, which exhibits systematically the doctrines of a church; (3) *Polemic*, which undertakes to refute false exhibitions on the spot; (4) *Apologetic*, which is the defense and confirmation of Christianity in general. 2. Practical Theology, or *Christian Ethics*, which systematically applies the Christian rules of duty to (1) the Internal Affections and Motives; (2) the Visible Actions of Mankind. 3. Didactic Theology. This further distinction arises from the *mode* in which Systematic Theology is taught, which may be (1) *Scientific*, which puts in requisition all the aids of learning; (2) *Popular*, which leaves out of view all that cannot be apprehended without learned attainments.

III. Historical Theology.

This department comprehends, 1. The General History of Religion among mankind. 2. The History of the Christian Religion, or Church History. 3. History of Doctrines (including *Patristic*, or the writings of the Fathers). 4. History of Creeds and Denominations. 5. Antiquities, Jewish and Christian, of *Archaeology*. 6. Theological literature, of Bibliography.

IV. Pastoral Theology.

This department comprehends, 1. Sacred Rhetoric, which is divided into (1) Homiletics, or the preparation for the Pulpit; (2) Catachetics, or the Instruction of the young. 2. Pastoral Duties, including (1) *Officia*, Character, and Habits; (2) Forms of Worship and Devotion. 3. Ecclesiastical Discipline, or Law, which is (1) *General*, or common to all Christian denominations; (2) *Special*, or belonging peculiarly to his own.

The whole circle of theological learning is fully included in the foregoing arrangement. In magnitude and grandeur no science is to be compared with that of theology—"the subject God and man, eternal life, eternal death."

God and man. The doctrines which relate to God, as arranged by Dr. Ralston, include (1) "the existence of God, (2) the attributes of God, (3) the divinity of Christ, (4) the personality and divinity of the Holy Ghost, (5) the Holy Trinity, (6) the creation, (7) divine providence. The doctrines relating to man are (1) the primeval state of man, (2) the fall of man, (3) the effect of the fall—depravity, (4) the moral agency of man, (5) the final destiny of man."

The Holy Scriptures, with such helps as we may be able to

obtain, should be studied with great care, praying the while that the Holy Spirit may lead us into all truth. Truth, which is "a principle of eternal verity, inherent in God," and revealed in his Word, is what we must seek for. This is the living soul of Christian theology.

CHAPTER II.

THE EXISTENCE OF GOD.

All nations, even from the remotest antiquity, have believed in the existence of God. Through all the revolutions of successive ages this idea was never wholly lost. This belief forms the foundation of all religions, whether natural or revealed. Eliminate this idea from the human mind, and there would be no religion at all. If there is no being in the universe superior to ourselves, then there is no object of worship, and if there is no object of worship, there can be no such thing as religion. Religion and worship mutually imply each other. Neither can exist without the other. With this sublime idea the first sentence of the Holy Bible opens, "In the beginning God created the heaven and the earth." According to the learned Dr. Adam Clarke, the term "God," from the Hebrew *Elohim,* is traced back to the Arabic root *Alaha.* This not only implies a supreme being, but that he is good, and the only proper object of worship. In Latin the word God is *Deus,* and in Greek *Theos,* which signify supreme being. In all languages the term "God" implies and includes the idea of worship. All nations, therefore, that worship, in whatever form, must believe in a being superior to themselves; and as all nations in all the ages have worshiped, we conclude that all nations believe in the existence of God. The universal idea or belief in the existence of some being superior to man is an unanswerable argument in favor of theism. Whence this idea? If it be said that it is traditional, the force of the argument is not weakened. Man is not eternal. There must have been a first man. Whence did he obtain this idea? It cannot be attributed to the light of revelation, for the idea obtains among the lowest heathen nations on earth—nations and peoples

upon whom not a ray of the light of revelation has ever fallen. Whence did they derive this idea? Dr. Miley says: "Religion is as widespread as the human family, and pervades the history of the race. But religion carries with it some form of the idea of God or of some order of supernatural existence." It must be so, else there would be no religion. But religion in some form or other is universal, and therefore the idea of some form of supernatural existence must be universal. No matter how we may account for the origin of man, the fact remains that wherever he is found upon the face of the earth the idea of the existence of some supernatural being or beings prevails. No matter what they worship, whether it is wood or stone, there is something more present in their thought than the visible object they worship.

Again we ask, Whence this universal idea of the existence of some being or beings superior to man? Since it cannot be affirmed that it came by tradition or revelation, the only remaining answer is that it is intuitive. It inheres in the very nature of man. He cannot get away from himself. His own consciousness abides with him. Dr. Miley says: "The idea of God as a sense or conviction of his existence is a product of the intuitive faculty. There is an intuitive faculty of the mind—the faculty of immediate insight into truth." If it could be proved beyond all doubt that there are nations and tribes of men who have no religion at all—that do not worship anything,—it would bear against this intuitive idea of God. But such a nation or tribe is yet to be found. The idea of the existence of some being or beings superior to man is universal, and hence intuitive.

The history of all past ages, together with the facts of the present age, shows beyond all reasonable doubt that man is constitutionally religious. How else can we account for the universal disposition to worship? If man had no intuition of the existence of a being superior to himself, he would not worship

at all. From whatever source he derived his existence he derived this intuition. If God created man, as the Bible affirms, then we have a solution of this problem. But if there is no God, and man came from no one knows where, the problem remains unsolved.

"If atheism is true, then man is out of harmony with truth." This is an anomaly, and how are we to account for it? Atheism says there is no God—no supernatural first cause; but man has within him the intuitive conviction that there is a God, and this conviction is as universal as the family of man. If man is the offspring of chance, or if he is evolved from some lower order of being, it is strange indeed that he should be so completely "out of harmony with truth." It would seem most reasonable that whatever caused him to exist would impress upon his nature the truth. But if atheism is true, then that which caused man to be is untrustworthy, for it impressed upon his consciousness the conviction that there is a God—some being or beings superior to himself. But turning from atheism to theism, we find an easy solution of this problem. God created man and impressed upon his immortal nature the idea of himself, so that man, wherever you find him, is not out of harmony with truth, but out of harmony with atheism.

Arguments in proof of the divine existence may be gathered from every nook and corner of the material universe, but the fact of this universal intuitive conviction ought to settle the question beyond all doubt.

Our general idea of God is well expressed in the following language: "God, that infinitely great, intelligent, and free being; of perfect goodness, wisdom, and power; transcendently glorious in holiness; who made the universe, and continues to support it, as well as to govern and direct it by his providence and law."

A few other definitions may be added. Martensen gives a

definition which Dr. Hodge thinks cannot be surpassed, "God is a spirit, infinite, eternal, and unchangeable in his wisdom, power, holiness, justice, goodness, and truth." Dr. Miley defines it thus, *"God is an eternal personal being, of absolute knowledge, power, and goodness."*

Mr. Rothe, that great thinker of Germany, says, "It is an incomparably great thing to affirm the existence of God." Modern atheistic philosophy has made it more reasonable to make this affirmation. Facts are stubborn things against which to contend. Marks of design and workmanship are so clearly manifest in the multiplied contrivances in the material universe that skeptics find no argument to set up against them, and do not so boldly affirm that there is no God. They have taken shelter under the thin covering of agnosticism, and say, "We do not know." There lies before me a book. It is neatly bound. I open it and find letters put together forming words, and words put together forming sentences. I notice also commas, colons, semicolons, and periods. Everything about it seems to be in order. Whence this book? Was it made? Did somebody put it together? The agnostic says, "I do not know." But no man of common sense would accept such an answer as satisfactory. The material universe is a book with unnumbered marks of design and workmanship. Was it made? Did some one arrange its different parts and set them in motion? The agnostic says, "I do not know." The know-nothingism of the great body of skeptics to-day is the surest evidence of the weakness of their cause. Driven from the field of downright atheism by the great army of facts so apparent in the material universe, against which they have no argument, they seek shelter in the dilapidated castle of ignorance, *"I do not know."*

To prove the existence of a God such as the Bible represents, it is only necessary to admit the existence of cause and effect, and their proper relation to each other. It must be conceded

that the cause is equal to the effect. "No attribute, power, or quality can reside in the effect superior to the single or aggregate properties of the cause." The material universe in all its millions of parts, stands before us as the effect of some cause, and the cause must be equal to the effect. All right reason stands ready to affirm this.

Furthermore, wherever we see evidences of design we must admit the pre-existence of a designer. It is not supposable that the complete adaptation of one thing to another is the result of chance; nor is it possible to suppose that nothing produced something. Something must have always existed, else we have an effect without a cause, which is impossible. There are but two primary substances in the universe known to philosophers; these are matter and mind. Now, whichever of these existed first must be the cause of the other. Which is the greater, matter or mind? If mind is superior to matter, then mind must have produced matter. If matter produced mind, then we have an effect vastly greater than the cause.

If it be assumed that matter is eternal, then how shall we account for the production of life? So far as we know, life proceeds from life, and from nothing else. If inert matter under any circumstances produced life, these same elements and forces must still remain as properties of matter, and like results would follow. But such is not the fact. At the very threshold of this theory rests the far-reaching and unanswered question, Can that which is mutable be eternal? All matter is mutable, subject to change, and hence in the nature of things cannot be eternal. God only is immutable, and he only is eternal. He is from everlasting to everlasting; the first cause of all that is. "That which is a first cause is uncaused. There is nothing back of a first," and that first is eternal. If matter is eternal, then it is first cause. But matter is mutable, and therefore cannot be eternal.

The idea of spontaneous generation is contrary to all philosophical uniformitarianism. We see everything around which has life, vegetable or animal, deriving existence in a manner which ought forever to silence the advocates of spontaneous generation. Are plants and trees produced without seeds or scions? Do animals grow on trees, and men spring up out of the ground? No. "Plant produces plant, tree produces tree, animals spring from animals, and man from man." With these facts before us we can arrive at but one conclusion, which is this, "There must have been a first plant which did not spring from a pre-existing plant; and there must have been a first pair of human beings who were not begotten by any previously existing human beings." The only logical conclusion that we can reach is this: There must have been a Creator who existed before all created things, for in no other way can we account for the origin of man or the production of life in any form.

"The plain argument," says Maclaurin, in his "An Account of Sir Isaac Newton's Philosophy," "for the existence of the Deity, obvious to all, and carrying irresistible conviction with it, is from the evident contrivance and fitness of things for one another which we meet throughout all parts of the universe. There is no need of nice or subtle reasonings in this matter; a manifest contrivance immediately suggests a contriver. It strikes us like a sensation; and artful reasoning against it may puzzle us, but it is without shaking our belief."

An Arab was asked how he knew there was a God. "How do I know," he asked, "whether a camel or a man passed my tent last night? I know by the footprints." Whoever will take time to consider the evidences of the divine existence, as manifest in the contrivances, order, and complete fitness of things throughout all parts of the universe, must conclude that a wise, intelligent, and benevolent being devised and arranged it all.

Cicero said that he would as soon believe that every line of the

"Iliad" of Homer was written by shaking letters together in a bag as that this universe arose out of blind chance. Can it be that all the planets came whirling into their places without the existence of an intelligent first cause? "The moon revolves around our earth; the earth, with its associate planets, revolves around the sun. The sun, with all its circling planets, moons, and asteroids, is rushing along upon a still mightier orbit, thirty-three millions of miles in a year, in a revolution which it takes eighteen thousand years to accomplish. All the infinite host of heaven is grouped into clusters and systems that revolve orbit within orbit, and world around world, until a firmament of millions of suns is balanced by another as great, and all go sweeping together around some mightier center."

The mind is awe-stricken as the facts of science flash upon it. Think of this earth apparently at rest, and yet it is carrying us eastward at the rate of a thousand miles an hour, and is being whirled about the sun at the rate of nineteen thousand miles an hour; and the sun himself, whose size is so great that our earth is only a pigmy by his side, is moving at the rate of three thousand miles a minute. Then it is to be remembered that all these vast worlds and systems of worlds are held in their "eternal grooves without variation" by two opposing forces, so evenly balanced that neither appears greater than the other. These are the centripetal, which draws toward some greater body, and the centrifugal, which repels from the center. All this contrivance, and this complete adjustment and adaptation of one thing to another are facts which cannot be set aside, for they are clearly manifest in the material universe.

Let any thinking man contemplate what the result would be if one of those mighty worlds, such as Jupiter, should be thrown from its "eternal groove." In a moment all worlds would be thrown into wild confusion, and as if maddened by such mishap, would dash against each other until they all would be

broken into fragments. But no such catastrophe has occurred. For ages untold each world has kept within its own groove. Can all this be attributed to the caprice of chance? If there be no God, no intelligent First Cause, then all this harmonious arrangement, all this complete adaptation of one thing to another, is, and of necessity must be, the offspring of nothing. Reason, philosophy, and all true science revolt against such an inconceivable theory. In whatever direction we turn our eyes or direct our thought we are greeted with unmistakable evidences of wisdom, power, benevolence, and design. But notwithstanding these and in spite of these, "the fool hath said in his heart, there is no God." We see evidences of design, but no designer; a creation, but no creator; a universe, but no God. We are children, but have no father. Whence we are, and whither bound, we know not. Fatherless, homeless, hopeless!

How reasonable and comforting the belief of the Christian, that "In the beginning God created the heaven and the earth"; that this God is infinitely great, intelligent, of perfect wisdom, power, and goodness. All things were made by him and for him, for he was before all things. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Nature, philosophy, revelation, and our own consciousness, all certify that there is a God of infinite wisdom, power, and goodness. We intuitively feel that there is a being superior to ourselves. We cannot get away from this conviction. No matter what conceptions we may have of that being, the fact abides in our own consciousness. This sentiment obtains among all the nations and peoples of the earth. Whence this universal conviction? The old philosophers, while they held strange views concerning the gods, never seemed to doubt the fact of their existence. Men to-day who reason, or attempt to reason against the existence of God, are but trying to quiet this inner consciousness. It is a battle be-

tween their will and their convictions. Joseph Cook says, "Conscience is the voice of God." If it be not so, whence this voice? Mr. Anselm says, "The idea of God in the mind of man is the one unanswerable evidence of the existence of God." If there is no being superior to man, whence this feeling of dependence, this sense of obligation, this conviction of right and wrong? Do not these all point to a higher power? No matter what the standard of right and wrong may be among the different nations and peoples of the earth, the fact remains that these convictions are universal, and can only be accounted for by a belief in the existence of God.

If it be assumed that all things come into existence by the combined action of certain laws and forces, we are still at sea. If it could be demonstrated beyond all doubt that the universe, by these laws and forces, were evolved from one single atom, the question would then be, Whence these laws and forces? and whence that atom? An atom is something, and so are laws and forces. Were these evolved from nothing? If they were, then nothing is something. That which evolves is, and of necessity must be, something. No matter what the assumption of evolutionists and skeptical scientists may be, they cannot establish as a fact that the universe was evolved from nothing. Something must be eternal, and that something is the first cause of all created things. What was that first something? Was it mind or matter? If we say matter, then we must account for the production of life. Professor Huxley, notwithstanding his evolution theories, says, "The present state of knowledge furnishes us with no link between the living and not living." Tyndall is compelled to say, "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life." Henry Drummond, in his "Natural Law in the Spiritual World," says, "It is now recognized on every hand that life can

only come from the touch of life." This is no far-fetched declaration. It is in perfect harmony with the manner in which we see everything around us deriving existence. Back of all laws and forces; back of all animal and vegetable life; back of everything else we must find life. The eternal God is that life. Back of this we cannot go. Aside from this we can give no intelligent account of the origin of matter, nor of the existence of life. We search in vain for an adequate cause to produce either matter or life outside of this sublime declaration, "In the beginning God created the heaven and the earth, and all that in them is, visible and invisible; and he sustains, protects, and governs these with gracious regard for the welfare of man, to the glory of his name." Here is solid rock, upon which we may stand secure.

Arguments in proof of the existence of God may be drawn from the Scriptures: (1) *The exact fulfillment of prophecies.* An astronomer may predict an eclipse of the sun or moon many years in advance of its occurrence, but this differs widely from prophecy. The time of an eclipse is based on the most certain *data*—fixed laws. It would be a miracle if it did not occur at the exact time predicted. Not so with prophecy. It has no *data*—no fixed law by which it is or can be determined. None but an infinite mind can foretell future events which are contingent upon human agency. (2) Miracles, like prophecy, are proofs conclusive of supernatural power. A miracle is not performed by the operation of any fixed law, but in a manner different from the regular method of providence, by the power of God himself. (3) *Unity of the Holy Scriptures.* The Bible contains sixty-six books, written by about forty different persons, during a period of sixteen hundred years, "yet *one aim,* without consultation or preconcert on the part of the writers, pervades the Scriptures from beginning to end. Unity under such peculiar circumstances would be impossible except on the

supposition of one dictating Author using inspired men as his amanuenses; therefore, this Book of books can be accounted for only by assuming the existence of God as a sufficient cause." (4) The remarkable preservation of the Scriptures through so many ages is evidence of the supervision of a wise and gracious Providence. (5) The complete adaptation of the sacred Scriptures to the needs and wants of mankind is a standing proof that the author is divine. No class of uninspired men, scattered through sixteen centuries, could write such a book. But these facts will be more fully considered in connection with the evidences of Christianity.

A creation without a Creator; a design without a Designer; a stupendous universe without a God, are thoughts which fill the heart with sadness and gloom. Launched from some unknown shore, sailing amid storms and breakers, we know not whither, brings but poor comfort to voyagers. The human mind is in endless protest against all theories and speculations which would divorce God from the universe. But turning from these cold and cheerless thoughts, how delightful and comforting to look up with confidence and say, "Our Father, which art in heaven." Gurnall says, "This little word 'Father,' lisped by faith in prayer, exceeds the eloquence of Demosthenes, Cicero, and all the famous speakers in the world." "Our Father," says Dr. Barrows, "is the ultimate address of humanity to God. All knowledge which the sons of men shall gather in the cycled times cannot add to it a single letter or change to sweeter melody its enchanting syllables."

All who believe in the existence of God, Father Almighty, and in the doctrine of a universal providence, as revealed in the sacred Scriptures and manifest in the realm of nature have solid rock upon which to stand, while atheism, agnosticism, and all forms of skepticism leave us in mid-ocean without chart or compass. Launched from some unknown shore and destined

we know not where, brings neither comfort nor satisfaction to that something within which we call consciousness. An old Greek being asked how he did, replied, "I am plodding on toward immortality." Such is the intuitive aspiration of every soul not benumbed and crushed by the stubbornness of a depraved will. To a mind unbiased and unimpaired by the deceitfulness of sin, the idea of existence is desirable. Who wants to cease to be? Every impulse of the human soul protests against the theory of non-existence. But if there be no God, nothing better than annihilation awaits us. Who wants "to sleep—perchance to dream," forever and ever?

CHAPTER III.

THE ATTRIBUTES OF GOD.

By the attributes of God we are to understand the several qualities and perfections of the divine nature. Our knowledge of the divine essence is necessarily very limited. All we can know of his perfection we learn from what he has been pleased to reveal to us in nature and in his Word. And even with this help we can only know in part. God is incomprehensibly and incomparably great.

The attributes of God have been distinguished into *negative* and *positive, absolute* and *relative, natural* and *moral, communicable* and *incommunicable, internal* and *external.* A more recent classification places the divine perfections in the following order: *primary, essential, natural, moral,* and *consummate.* All these divisions may be quite clear and satisfactory in the minds of those who made them, but to most readers they will appear somewhat arbitrary and unnecessary.

Theologians differ so widely in their classifications of the attributes that we are left in doubt as to which or whether either is correct. Dr. Hodge accepts the classification as given in the Westminster Catechism. He does not commend it as the very best, but as having some advantages over others, especially in its simplicity. Dr. Pope gives a classification differing somewhat from the one Dr. Hodge accepts. Dr. Cocker gives a classification different from Dr. Pope. Dr. Miley objects to all three, and divides into what he calls *predicables* and attributes. He thinks that some of the perfections of the divine nature are called attributes when in fact they are *predicables,* such as *spirituality, eternity,* and *immutability.* But whether we call them

predicables or attributes, they all inhere in each other, and neither is before the other. All the perfections of the Almighty are eternal, so that neither proceeds from the other.

There rises above all arbitrary classifications of his attributes this sublime truth, "The eternal God is one God," and all his perfections, whether they be named *predicables* or attributes, inhere in this one divine being, and operate in the most perfect harmony with each other. When, therefore, we speak of the attributes separately, we are not to be understood as teaching that the divine nature is divided into separate parts, but that all inhere in one essence. We should seek to know as much of God as we can, without going into the realm of doubt or speculation. One fact concerning God is worth more to the human soul than a thousand speculative theories.

In this brief review of the perfections of the Almighty, we can do little more than name and define the attributes as we find them set forth here and there in the sacred Scriptures:

1. *Unity.* This denotes that there is but one God—one self-existent being. A firm belief in the unity of God is essential to all true and acceptable worship. To suppose two or more eternal, self-existent, separate, and independent beings would not only be absurd, but virtually destroy all reverence and devotion in worship. The Scriptures are very explicit on this point. "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). "The Lord he is God; there is *none else* beside him" (Deut. 4:35). "There is no God else *beside me* . . . I am God, and there is *none else*" (Isa. 45:21, 22). "There is no God but one" (I. Cor. 8:4). "One God and Father of all" (Eph. 4:6). "Yet to us there is one God" (I. Cor. 8:6). When we reject the doctrine of the divine unity, we are in danger of falling into the fatal error of the heathen, who "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

2. *Eternity.* God alone is eternal. Three facts are to be considered: (1) God is; (2) God ever has been; (3) God ever will be. These facts fix in the mind that there is with God a mode of being entirely different from our own; that all that is, or has been, or will be, is a part of his serene and ever-present consciousness; that God is to what we call time that which he is to space; that he who inhabits immensity also and equally inhabits eternity. With him there is no past, no future. He "dwelleth in an eternal now." But do the Scriptures, the inspired word of God, affirm this doctrine? Let God by his own spirit speak to us. "And thy years shall have no end" (Ps. 102:27). "Even from everlasting to everlasting thou art God" (Ps. 90:2). "Whose goings forth are from of old, from everlasting" (Micah 5:2). "The *eternal* God is *thy* dwelling place, and underneath are the everlasting arms" (Deut. 33:27). "Who only hath immortality" (I. Tim. 6:16). "Now unto the King *eternal, incorruptible,* invisible, the only God, *be* honour and glory for ever and ever. Amen" (I. Tim. 1:17). "Hast thou not known? hast thou not heard? the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. 40:28). "For thus saith the high and lofty One that *inhabiteth eternity*" (Isa. 57:15).

God alone is eternal. In vain we may try to grasp the tremendous thought—*He always was.* Our very thought tires and faints in its effort to comprehend its vastness. We can do no better than to unite with the pious psalmist and reverently exclaim, "Blessed be the Lord God of Israel from everlasting to everlasting."

3. *Spirituality.* "God is a Spirit" (John 4:24). "Now the Lord is that Spirit" (II. Cor. 3:17). However incomprehensible to us the spirituality of God may be, it is nevertheless an essential attribute of the divine essence. We can analyze material things, but cannot analyze pure spirit. The eternal

existence of an infinite, personal spirit is the only theory of religious belief adapted to the condition of man as an accountable but dependent moral agent. We may form some conception of the Spirit, but we cannot comprehend it. "God is a Spirit," without body or parts; invisible, indivisible, but a real essence. Watson says: "He is spirit, not body; mind, not matter. He is pure spirit, unconnected even with bodily form or organs." God being a spirit, we can understand why all acceptable worship must be spiritual. Paul understood the nature of true worship when he said, "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24). "This," says a learned theologian, "is one of the first, the greatest, the most sublime, and necessary truths in the compass of nature! There is one God, the cause of all things, the fountain of all perfection, without *parts* or *dimensions,* for he is *eternal,* filling the heavens and the earth, *pervading, governing,* and *upholding* all things, for he is an *infinite spirit.*"

4. *Omniscience.* God is infinite in knowledge. "But all things are naked and laid open before the eyes of him with whom we have to do" (Heb. 4: 13). "Saith the Lord, who maketh these things known from the beginning of the world" (Acts 15: 18). "For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (I. Chr. 28: 9). "Great is our Lord, and mighty in power; his *understanding* is infinite" (Ps. 147: 5). "Even the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee" (Ps. 139: 12). "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements and his ways past tracing out" (Rom. 11: 33). The Scriptures abound with references to the om-

niscience of the Almighty. The whole realm of nature, with its ten thousand contrivances and adaptations, unites in proclaiming the wisdom and knowledge of God. To a Christian this is a most pleasing reflection, but to the unsaved it is an alarming thought. The psalmist was overwhelmed with the thought when he said, "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. . . . For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. . . . Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Ps. 139: 2-6).

We must discriminate between the power to know and knowledge itself. They do not mutually imply each other. God's knowledge is absolute. It can neither be increased nor diminished. It is eternally perfect. The past and future are as clearly seen and as fully known to him as the present. All things in heaven, in the earth, and in all the worlds are naked and opened unto him. *"The darkness and light are both alike unto him."* This knowledge belongs to God alone, and cannot be communicated to any creature. God alone is all-wise. "He knows all, and all things, independently, distinctly, infallibly, and eternally."

5. *Omnipresence.* God is a spirit, and is therefore essentially present everywhere. The universal presence of God is clearly set forth in the Holy Scriptures, as may be seen from the following passage, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139: 7-10). "The eyes of the Lord are in every place, keeping watch upon the evil and the good" (Prov. 15: 3). "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill

heaven and earth? saith the Lord" (Jer. 23:24). "The fulness of him that filleth all in all" (Eph. 1:23). "Thou art a God that seest" (Gen. 16:13). "And lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

The thought that God is everywhere present, beholding the evil and the good, ought to fill all hearts with awe and holy fear. "Thou God seest me." This is a solemn and yet glorious truth. To the wicked it is a fearful truth; but to all sincere Christians it is a delightful truth. In prayer, afflictions, troubles, and temptations, the Christian may be comforted in the thought that his Heavenly Father sees and knows all things—where he is, what he is, and what he needs. A universal presence is essential to the divine character. Without it he would not be God, and therefore could not govern the universe. "At every step," says Mr. Gilfillan, "we feel ourselves God-inclosed, God-filled, and God-breathing men; with a spiritual presence lowering or smiling on us from the sky, sounding in wild tempest, or creeping in phonic stillness across the surface of the earth; and if we turn within, lo! it is there also—an 'eye' hung in the central darkness of our own hearts."

6. *Omnipotence.* This attribute is essential to the very nature of God. If he were not almighty, he would not be perfect and independent. His power is incomparable and incomprehensibly great. "God hath spoken once; twice have I heard this; that power belongeth unto God" (Ps. 62:11). "But the thunder of his power who can understand?" (Job 26:14.) "He hath made the earth by his power, he hath established the world by his wisdom . . . when he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain, and bringeth forth the wind out of his treasuries" (Jer. 10:12, 13). "And God said unto him, I am God Almighty" (Gen. 35:11). "I appeared unto

Abraham, unto Isaac, and unto Jacob, as God Almighty" (Ex. 6:3). "God, even God, the Lord, hath spoken" (Ps. 50:1). "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:8, 9). "For the Lord our God, the Almighty, reigneth" (Rev. 19:6).

The Scriptures throughout abound with declarations setting forth the infinite power of God. But because he is all-powerful, we are not thence to conclude that he will exercise that power so as to imply a contradiction in itself, or that will in any way conflict with any other of his attributes.

This power, wisdom, justice, mercy, and goodness are all infinite, and move in the most perfect harmony with each other. "Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places." Defended and sheltered by a being of such matchless power, what need those that put their trust in him fear? "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas" (Ps. 46:1, 2). "For this God is our God for ever and ever" (Ps. 48:14).

7. *Immutability.* "This is a perfection," says Dr. Blair, "which perhaps more than any other distinguishes the divine nature from the human, gives complete energy to all its attributes, and entitles it to the highest adoration. From hence are derived the regular order of nature and the steadfastness of the universe." God is immutable in his essence, in all his attributes, in his purposes, in his promises, and threatenings. What he now is he always was, and always will be, *eternally the same.* In proof of this fundamental truth we cite the following texts: "For I the Lord change not" (Mal. 3:6). "But thou art the same, and thy years shall have no end" (Ps. 102:27). "But thou art the same, and thy years shall not fail" (Heb. 1:12).

"Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning" (Jas. 1:17). "That by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope before us" (Heb. 6:18). The two immutable things are the oath and promise of God. These rest upon his immutability. If he is not immutable, then the oath and promise are not immutable. Every attribute of the divine one is immutable. So far as we know, all material things change. But God is now what he always was, and always will be—"the everlasting God."

Trusting in the immutability of God, those who have fled to him for refuge have a strong consolation. Every promise is as immutable as himself. Heaven and earth may pass away, but the word of the Lord shall endure forever. The "I AM" that spoke to Moses out of the burning bush is the "I AM" of the universe to-day.

8. *Holiness.* This attribute is abundantly set forth in the Holy Scriptures. "God is originally holy; he is so of and in himself; and the author and promoter of holiness among his creatures." This is an essential attribute of the divine essence, and is *infinite, immutable,* and eternal. The holiness of God is both negative and positive, for it not only implies the absence of all evil, but the presence of "all possible, positive, operative goodness."

Relative holiness may be found in men and angels, while absolute holiness belongs to God alone; it inheres in his nature. Only a few texts will be necessary to prove the absolute holiness of God. "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness" (Hab. 1:13). "And the stars are not pure in his sight" (Job 25:5). "Ye shall be holy; for I am holy" (I. Pet. 1:16). "Holy, holy, holy, is the Lord

of hosts" (Isa. 6:3). "And they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty" (Rev. 4:8). "Unto thee will I sing praises with the harp, O thou Holy One of Israel" (Ps. 71:22). "The Lord is righteous in all his ways, and gracious in all his works" (Ps. 145:17). Man is called upon to be holy, but how can he be, since he is sinful and unholy, and "the holiness of God alone would never recall him." But through the intervention of atonement, the way has been made possible. The atonement at once protects divine holiness and restores it to man. If it were not possible for man to be relatively holy, God would not require it. "Be ye holy; for I am holy," is the divine requirement.

9. *Justice.* In strictness this perfection of the divine nature might be included under the head of holiness. The one necessarily includes the other. "The justice of God is that perfection of the divine nature whence arises the absolute rectitude of his moral government." Like every other perfection of the divine nature, it is absolute and eternal. Whether viewed as judge or legislator, God is eternally just. "The Rock, his work is perfect; for all his ways are judgement: a God of faithfulness and without iniquity just and right is he" (Deut. 32:4). "Righteousness and judgement are the foundation of thy throne: mercy and truth go before thy face" (Ps. 89:14). "And there is no God else beside me; a just God and a saviour" (Isa. 45:21). "The Lord in the midst of her is righteous; he will not do iniquity" (Zeph. 3:5). "The judgements of the Lord are true and righteous altogether" (Ps. 19:9). "Who will render to every man according to his works" (Rom. 2:6). "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages" (Rev. 15:3).

10. *Truth.* This perfection of the divine nature, like jus-

tice, might be considered as one specific form in which holiness is manifest. Truth, like holiness, inheres in the very nature of the supreme being. The one cannot exist without the other. We present them separately, however, because we may thereby see more of the divine nature. The more we know of God, the more we will see in him to fear, love, and obey.

All the attributes and perfections of God inhere in each other. We may think and speak of them as distinct, but not as separate and apart from each other. If God had said, *"I am* that *I am,"* and made no further disclosure of himself to man, the whole race, doubtless, would this day be wandering in the mazes of darkness and superstition. But it pleased the Almighty Father to reveal himself in nature and in his Word, so that we can form some conception of his perfections. Turning to the Scriptures we find passages like the following: "And plenteous in mercy and truth" (Ex. 34:6). "Thou hast redeemed me, O Lord, thou God of truth" (Ps. 31:5). "The truth of the Lord endureth for ever" (Ps. 117:2). "That by two immutable things, in which it is impossible for God to lie" (Heb. 6:18). "Yea, let God be found true, but every man a liar" (Rom. 3:4). "The sum of thy word is truth" (Ps. 119:160). "Which keepeth truth for ever" (Ps. 146:6). "A God of faithfulness and without iniquity" (Deut. 32:4). Veracity and faithfulness belong to God. He is the embodiment of all truth. It is impossible for God to lie. He is the fountain of all truth. What he has said is true. What he has promised will be fulfilled. Here is solid rock, upon which we may build for eternity. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" (Num. 23:19.) Men never make truth; they only recognize it. Truth is so great a perfection that Pythagoras was led to say that if "God were to render

himself visible to men, he would choose *light* for his body and truth for his soul."

11. *Goodness, Mercy, Love, Benevolence, Long-suffering.* We group these perfections of the divine nature together because in strictness of analysis they all inhere in the attribute of goodness. But for the goodness of God, we should know nothing about his *mercy, love, benevolence,* and *long-suffering.* A few plain texts from God's Word will assist us in understanding something of the goodness of God. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 106:1). "And the Lord passed by before him, and proclaimed, The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth" (Ex. 34:6). "For how great is his goodness" (Zech. 9:17). "Goodness," says Dr. Gill, "is essential to God, without which he would not be God." God is infinitely, immutably, and eternally good. Goodness belongs to God; he only is absolutely good. Men and angels may be good, but only in a relative sense. God is absolutely and eternally good.

There is, and of necessity must always be, the most complete and perfect harmony in all the attributes. God is bound by the immutability of his own perfections, so that he cannot perform a single act by the exercise of any one of his attributes or perfections that will either directly or indirectly conflict with any other of his attributes or perfections. God is one God, of infinite perfections. *Unity, Spirituality, Eternity, Omniscience, Omnipotence, Omnipresence, Independence, Immutability, Holiness, Truth, Justice,* and *Goodness.*

In studying the divine attributes, we are not to think of them as merely passive perfections inhering in the divine nature; they are ever and eternally active, especially those which relate to his moral government. Who can seriously contemplate all these attributes inhering in one person, and inhering in each

other, and not be profoundly impressed with a sense of his greatness? "Great is the Lord, and highly to be praised" (Ps. 48: 1). "For great is the Lord, and highly to be praised: he is to be feared above all gods" (Ps. 96: 4). Great and incomprehensible as God is, the devout Christian, by simple faith, may look up and say, "Our Father which art in heaven, hallowed be thy name," and in the depths of his soul feel that "this God is our God for ever and ever." No sight on earth is more sublime than to see poor, frail, erring man on his knees worshiping this great and only true God.

CHAPTER IV.

THE DIVINITY OF CHRIST.

Is Jesus Christ truly and properly God? This is a far-reaching and profound question. The whole plan of salvation hinges upon it. It is not a question to be settled by any process of abstract reasoning, nor is it enough to say that it has been the faith of the church from the beginning. We must go back of all creeds and confessions; back of all speculative theories. The Word of God alone must settle this question. In the realm of nature we find many evidences of a divine, supernatural *First Cause.* But the divinity of Jesus Christ is a matter of revelation, and must be settled by a direct appeal to the Scriptures. In appealing to the Scriptures it is not necessary, nor would it be possible in one short chapter, to examine all the passages bearing on this subject. Dr. Miley says, "A summary grouping and application of Scripture proofs may give the argument in a conclusive form, and with a strength against which the fallacies of logic and the perversions of exegesis are powerless."

If Jesus Christ is divine—if he is very God,—the Scriptures must affirm it. It is not to be overlooked that the sacred writers in speaking of him spake by inspiration, and could not therefore be mistaken. The theology of the Holy Scriptures is positive. Conclusions are not reached by long-drawn arguments, but by affirmations. Volumes have been written on the subject of creation, but Moses, the first of the sacred writers, without any process of reasoning, simply affirms, "In the beginning God created the heaven and the earth." In like manner all fundamental truths are stated. Concerning Jesus Christ the sacred writers make statements which cannot by any fair interpreta-

tion be made to mean anything less than that he is truly and properly God. We will therefore turn to the Scriptures for instruction on this vital question.

I. *Divine titles* are given to Christ which belong to no being in the universe but God. "Thy throne, O God, is for ever and ever" (Ps. 45:6; Heb. 1:8). Here the title "God" is ascribed to Christ, first by the psalmist, and then by the Apostle Paul. Did these inspired men know of whom they were writing? Would they have ascribed to him this highest title if they knew that it did not belong to him? "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isa. 9:6). This, according to the context, is spoken concerning Christ. It could not reasonably be explained to refer to any other person. Observe that he is not only called God, but the *"Mighty God"* and *"Everlasting Father."* Now, as there is no being in the universe entitled to these names but God himself, and inasmuch as they are by inspiration ascribed to Jesus, we can reach but one conclusion, which is, that Jesus Christ is truly and properly God.

Turning to Isa. 45:22, we read, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." This passage relates to the gospel times, and is spoken concerning Jesus Christ. All Christians agree that Christ, and he only, is the Saviour of the world. But who and what is he? He says, "I am God, and there is none else."

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). This is a plain and direct statement concerning Jesus Christ, here called the Word, which Word, John says, was in the beginning and was God. This same apostle, in his first epistle (5:21), says of Christ, "This is the true God, and eternal life." There is but one true

God, and John says that Jesus Christ is this true God. Therefore, Jesus Christ is truly and properly God. No one on earth knew more about Jesus Christ than John. He said that he had *seen* him, *heard* him, *touched* him, and *looked* upon him, and after this personal acquaintance with him, he affirms that *he is the true God.*

"And they shall call his name *Immanuel;* which is, being interpreted, God with us" (Matt. 1:23). "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all. God blessed for ever. Amen" (Rom. 9:5). "And without controversy great is the mystery of godliness; He who was manifested in the flesh" (I. Tim. 3:16). "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Tit. 2:13, 14).

In the passages thus far given we have the *"Mighty God,"* the *"Everlasting Father,"* the *"True God," "God with us," "God over all," "God manifest in the flesh,"* and *"Great God,"* all ascribed to Jesus Christ. If Jesus Christ is not truly and properly God, why did the sacred writers ascribe to him a name that belongs to no being in the universe but God? In these texts the divinity of Christ is declared by the apostles and asserted by Christ himself. Therefore, we conclude that Jesus Christ is God.

II. There are attributes ascribed to Jesus Christ which belong to God, and to him alone. How are we to account for this if Jesus Christ is not God? Much is said about good men, such as Abraham, Moses, Samuel, David, and Isaiah, but to none of them are ascribed titles and attributes such as are ascribed to Jesus Christ.

1. *Immutability.* "But thou art the same, and thy years shall not fail" (Heb. 1:12). "Jesus Christ *is* the same yesterday and to-day, *yea* and for ever" (Heb. 13:8). Who but God is immutable?

It has ever been the faith of the church that immutability belongs to God, and to him only. Angels and men and all created things are mutable. The eternal God only is immutable. The sacred writers, guided by the spirit of inspiration, ascribe this attribute to Jesus Christ. Our conclusion, then, is, and of necessity must be, that Jesus Christ is the very eternal God.

2. *Eternity.* The sacred writers did ascribe this attribute to Jesus Christ, and he claimed it for himself. He is by inspiration the *"Everlasting Father"* (Isa. 9:6). Dr. Clarke and other critics render it, *"Father of the everlasting ages,"* or *"Father of eternity."* Concerning himself he says, "Before Abraham was, I am." When he appeared to John on Patmos he said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which *is,* and which *was,* and which *is to come,* the Almighty" (Rev. 1:8). Furthermore, he says, "I am the root and the offspring of David" (Rev. 22:16).

Both the divinity and humanity of Christ are affirmed in this passage. He was "the root" of David, which not only means that he was before David, but that he was the God of David. He was "the offspring of David," or David's son according to the flesh.

These passages taken together prove conclusively that Jesus Christ is eternal, and if he is eternal, he must be God.

3. *Omnipotence.* By this is meant almighty power. There cannot be two independent, self-existent, separate, and distinct beings of *almighty power* in the universe. This is not, and never was the belief of the Christian church. One God over all blessed forever more, is the faith of the church to-day. If Jesus Christ is omnipotent, he must be that one Eternal God. This question, like all other questions of Christian doctrine, must be settled by a direct appeal to the Holy Scriptures. "In him [Christ] dwelleth all the fulness of the Godhead bodily." If "all the fulness of the Godhead bodily" dwelt in him, that would

include all the perfections of the Almighty, of which omnipotence is one. He is called the "Mighty God" (Isa. 9:6), and "the Almighty" (Rev. 1:8). Furthermore, it is affirmed, "All things were made by him; and without him was not any thing made that was made" (John 1:3). "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1:16, 17). Turning to Genesis 1:1, we read, "In the beginning God created the heaven and the earth." The only way to harmonize Moses and Paul is to say that Jesus Christ is God. Our Lord said, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). Take the sum of these passages—the *"Mighty God,"* the *"Almighty," Creator of all things, before all things, possessing all power in heaven and earth,*—and you have words that can mean nothing less than that Jesus Christ is omnipotent, and if he is omnipotent, then he must be God.

4. *Omnipresence.* God alone is omnipresent. But the Scriptures teach that Jesus Christ possesses this attribute. In Heb. 1:3, it is said that he *upholdeth* "all things by the word of his power." In Col. 1:17, we read, "By him all things *consist."* To *uphold* and *support* all things requires a universal presence. Jesus Christ gave two promises which settle the matter of his omnipresence. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). This promise includes all time and all places. If Jesus Christ is not omnipresent, he cannot fulfill this promise. Again he says, "Lo, I am with you alway, even unto the end of the world." Devout men of God ever since this promise was made have claimed it everywhere and all the time. But what right has any man to claim this promise unless he

admits that Christ is omnipresent? Dr. Miley says, "Only an omnipresent being—omnipresent with infinite efficiencies of a personal agency—could truthfully assert such facts and give such promises."

5. *Omniscience.* "And Jesus *knowing their thoughts* said, Wherefore think ye evil in your hearts?" (Matt. 9:4.) "And he said unto him, Lord, thou knowest all things; thou knowest that I love thee" (John 21:17). "Now know we that thou knowest all things, and needest not that any man should ask thee" (John 16:30). "In whom are all the treasures of wisdom and knowledge hidden" (Col. 2:3). Now, if Jesus Christ knoweth all things, even the thoughts of the heart, and if all the treasures of wisdom and knowledge are hid in him, he must be omniscient, and if he is omniscient he must be truly and properly God.

III. *The works ascribed to Christ prove his divinity.*

1. *Creation.* Moses opens up the history of the world by the plain statement that "In the beginning God created the heaven and the earth" (Gen. 1:1). All Christians in all the ages accept this statement as true. Now to prove that Jesus is God, it is only necessary to show from the Scriptures that he created and sustains all things. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made" (John 1:1-3). The facts set forth in this scripture are (1) that the Word (*Logos*) was in the beginning. (2) This Word was God. (3) This Word *made all things.* (4) The Word was made flesh. (5) This Word was God manifest in the flesh.

"Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be

thrones, or dominions, or principalities, or powers: *all things* were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:15-17). On this passage Dr. Ralston says, "That if by the eternal God we understand that being who made all things, then Jesus Christ is the eternal God, for 'by him were all things created.' Again, if by the eternal God we understand that being who existed prior to all other beings, then Jesus Christ is the eternal God, for he is 'before all things.' Again, if by the eternal God we understand that being who sustains all things in being, then Jesus Christ is the eternal God; for 'by him all things consist.' Once more, if by the eternal God we understand that being for whom all things were made, then Jesus Christ is the eternal God, for 'all things were made by him and for him.'" If the sacred writers did not intend to teach that Jesus Christ is truly and properly God, they were certainly very unfortunate in the use of terms. They do say that "all things were made by him, and for him," that "by him all things consist," and that he upholds "all things by the word of his power." But it may be claimed that the power exercised by Christ was only a delegated power. This cannot be true for the following reasons: (1) If Christ were only a delegate, he could not act for himself, but for another. But *Christ created all things for himself.* (2) To create all things required almighty power. Now if there were delegated to Christ this power, then there were two beings of equal power, or God ceased to be God during the time that Christ exercised this attribute. But Christ not only had power to create, but to uphold as well, "By him all things consist." He upholds "all things by the word of his power."

2. *The forgiveness of sin.* No being in the universe can pardon sin but God. Sin is the transgression of *his* law. In Ps. 51:4, we read, "Against thee, thee only; have I sinned." God is the offended, and man the offender. Turning to Ex. 34:

6, 7, it is recorded that when the Lord passed by Moses he proclaimed, "The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving *iniquity* and *transgression* and *sin.*" Here it is declared that the Lord God forgiveth iniquity, transgression, and sin. Now turn to the New Testament. "But that ye may know that the Son of man hath power on earth to forgive sins" (Matt. 9:6). "Even as the Lord forgave you, so also do ye" (Col. 3:13). "Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins" (Acts 5:31). From these passages it will be seen that the pardon of sin is a work performed by Christ. If Jesus Christ were not God, he could not forgive sin. When Jesus said to the man who was sick with the palsy, "Thy sins be forgiven thee," the scribes murmured within themselves. Jesus knew their thoughts and said to the sick man, "Arise, . . . go unto thy house." He gave them the fullest proof of his power to forgive sins: (1) By telling them what was in their hearts, and (2) by curing the man of his bodily ailments. "Whether," said he, "is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." When Jesus pronounced the man's sins forgiven the scribes and Pharisees charged him with blasphemy. "Who," said they, "can forgive sins, but God alone?" In this they affirmed a great truth. Thus far they had no evidence of his power to forgive sins, only that he had said to the man, "Thy sins be forgiven thee." But this they could not test by any of their senses. But Jesus gave them an ocular demonstration of his power which they could test by sight and could not gainsay, when he bade the man *arise and go unto his own house.* When the people saw what was done, they accepted it as proof of his

power not only to heal disease, but to forgive sins. Both must stand or fall together. The people in mass that saw "glorified God."

3. *The final judgment.* "For we shall all stand before the judgement-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God" (Rom. 14:10, 11). "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom" (II. Tim. 4:1). From these texts it is clearly taught that Jesus Christ is to judge the world. "But he hath given all judgement unto the Son" (John 5:22). But the Scriptures emphatically declare that God is to judge the world. "To the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:23). "But know thou, that for all these things God will bring thee into judgement" (Eccl. 11:9). "For God shall bring every work into judgement" (Eccl. 12:14). If Jesus Christ is not truly and properly God, how are we to interpret these Scriptures? Holy men, moved by the Holy Spirit, say that God is to judge the world. Holy men, moved by the same Holy Spirit, declare that Jesus Christ is to judge the world. There is no way to harmonize these and many other similar passages only to accept the great truth that Jesus Christ is very God. Any other conclusion challenges the inspiration of the Holy Scriptures.

4. *Jesus Christ is the object of worship.* To worship any being other than God is idolatry. Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). "See thou do it not: . . . worship God" (Rev. 19:10). "So serve I the God of our fathers" (Acts 24:14). The Holy Scriptures, from Genesis to Revelation, teach, both by precept and example, that God alone is to be worshiped by all intelligences, whether they be men or angels, in heaven or in the

earth. With this fact fixed in the mind, turn and read the following passages: "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And *they worshipped* him, and returned to Jerusalem with great joy" (Luke 24: 51, 52). "And behold, there came to him a leper and worshipped him" (Matt. 14: 33). "And ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and *worshipped* him" (Matt. 28: 8, 9). The disciples, while Jesus was yet with them worshiped him, and he did not forbid them. In Rev. 5: 11-13, we are informed that the angels and all the heavenly host worship him. The voice from heaven was, "Let all the angels of God worship him," and they did, and do worship him. All honor and power and glory are ascribed to him.

The highest order of worship, both in heaven and in earth, belongs to Jesus Christ—not to the human form of Christ, but to that divine nature that dwelt in him. It is not the "man Jesus Christ" that men and angels worship, but the divine Christ—the "Almighty God" that was manifest in the flesh.

5. *Christ claimed equality with the Father.* No created being ever claimed equality with God. "For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself *equal* with God" (John 5: 18). "Who being in the form of God counted it not a prize to be on an equality with God" (Phil. 2: 6). "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9). "For it was the good pleasure *of the Father* that in him should all the fulness dwell" (Col. 1: 19). "Who being the effulgence of his glory, and the *very* image of his substance" (Heb. 1: 3). "Who is the *image* of the invisible God" (Col. 1: 15). In these passages we are taught, (1) that Christ is *equal* with God. In no proper sense can he be equal with God unless he is divine in nature. (2) The Godhead is translated from the word θεότης which signi-

fies deity, or *divine nature*. So then, all the fullness of deity, or the divine nature, dwelt in him. (3) Christ is not only the image, but the express image of the *invisible* God, and the *brightness* of his glory. It cannot, with any degree of propriety, be said that Christ in his human form was the express image of the invisible God. The reference must be to the divine nature. Now, put these three facts together; namely, *"equal with God," "all the fulness of the Godhead bodily dwelling in him,"* and the *"express image of the invisible God,"* and you have clearly established the deity of Jesus Christ. With John you will be ready to say, "This is the true God, and eternal life."

The whole plan of human redemption through the merits of Jesus Christ rests upon the doctrine of Christ's supreme divinity, or that he was truly and properly God manifest in the flesh. Remove this corner-stone from our holy Christianity and immortality and eternal life disappear. Allow Jesus Christ to be God, and we have a solid rock upon which to build our hope of heaven. Deny this, and hope vanishes. The divinity of Christ, the divine Sonship, the deity of the Holy Spirit, and the Trinity are all more or less wrapped in mystery. Like the existence of God, the fact is revealed to us, but who can comprehend this Eternity and Spirituality? Concerning the mode of the divine existence we know nothing. That there are three distinct, but not separate persons in the one only true God the Scriptures abundantly teach. If it were a condition upon which our eternal salvation depended, that we must comprehend these great truths, we could never be saved. Happy for us that in coming to God we are not required to know what he is, but to believe *that* he is, and that he is a rewarder of them that diligently seek him. Jesus Christ, the divine Son, the second person in the Holy Trinity, is God manifest in the flesh, and by this condescension is become the one only medium through which eternal life can be secured. "To him be glory and dominion for ever and ever. Amen."

CHAPTER V.

HYPOSTATIC UNION.

By the term *hypostatic union* we mean the union of the human and the divine nature in the person of Jesus Christ. Not two persons in one nature, but two natures in one person. He was very God and very man. While there are deep and inexplicable mysteries connected with the person of Christ, yet all that is absolutely necessary for us to know is made plain. Paul says, "Without controversy great is the mystery of godliness: *God was manifest in the flesh.*" If in order to be saved we were required to comprehend this mystery, we would never be saved. In Hebrews we read, "He that cometh to God must believe that he is." Happily for us we are not required to know what he is. So in accepting Jesus Christ as our Saviour and Redeemer we are not required to know all that is implied and included in his hypostatic union. We are to believe that he was all he claims to have been, and that it was necessary that it should be so. We are not so much in need of speculative theology as of a positive theology. Paul said, "I believe God," a short, but comprehensive creed.

The divinity of Christ was considered in the preceding chapter. It was there shown from the plain teachings of God's Word that he is the very eternal God: (1) *By the titles ascribed to him.* He is called God, the True God, Jehovah, Mighty God, Everlasting Father, Immanuel. (2) By the attributes ascribed to him, which belong only to God—*eternity, omnipotence, omniscience, immutability.* (3) By the works ascribed to him, which also belong alone to God—*creation, providence, forgiveness of sin, miracles, judgment.* (4) *He is the object of wor-*

ship. These perfections and honors belong to no being in the universe but God. By inspiration they are all ascribed to Jesus Christ, not by delegation, but as possessed in himself. Therefore, we conclude that Jesus Christ must be the true God.

Jesus Christ is not only truly and properly God, but he is truly and properly man. "His human nature must not be confounded with the divine, for though there be a union of natures in Christ, yet there is no mixture or confusion of them or their properties. His humanity is not changed into his deity, nor his deity into his humanity; but the two natures are distinct in one person." He assumed our whole nature except sin. He had a true human body, a true human soul, and a true human spirit; and in this perfect man dwelt "all the fulness of the Godhead bodily." Parkhurst says, "The *fullness of the Godhead* dwelt in Christ bodily, as opposed to the Jewish *tabernacle* or *temple;* truly and *really* in opposition to types and figures; not only effectively, as God dwells in good men, but substantially or personally, by the strictest union, as the soul dwells in the body, so that God and man are one Christ."

In direct proof of the humanity of Christ, it is only necessary to introduce a few plain passages of Scripture.

1. *He is called man.* "But he, because he abideth for ever, hath his priesthood unchangeable" (Heb. 7:24). "But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:12). "For there is one God, one mediator also between God and men, *himself* man, Christ Jesus" (I. Tim. 2:5). "For he hath been counted worthy of more glory than Moses" (Heb. 3:3). If it were necessary, many other similar passages could be given. All along since the time of Christ on earth, there were those who denied the humanity of Christ, as there have been those who denied his divinity.

2. In further proof of the humanity of Christ the Scrip-

tures affirm that *he was born of woman.* "And the third day there was a marriage in Cana of Galilee; and the *mother* of Jesus was there" (John 2:1). "She brought forth her first-born son" (Luke 2:7). "God sent forth his Son, born of a woman" (Gal. 4:4). "Being made in the likeness of men; and being found in fashion as a man" (Phil. 2:7, 8). These, and many other similar passages, teach that Jesus Christ had a real human body.

3. *He was the seed of Abraham and the son of David.* "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ" (Gal. 3:16). "And in thy seed shall all the nations of the earth be blessed" (Gen. 22:18). But he is called the son of David as well as the seed of Abraham. "I am the root and the offspring of David" (Rev. 22:16). In his divine nature he was David's God, and in his human nature he was David's son. "What think ye of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in [by] the Spirit call him Lord" (Matt. 22:42, 43). This is positive proof, both of the divinity and humanity of Christ. He is the son of David according to the flesh, and the Lord of David according to his divine nature. "Who was born of the seed of David according to the flesh" (Rom. 1:3). And yet David in spirit—or by the inspiration of the Spirit—calls him Lord.

4. *Christ's manner of life* upon earth proves that he had a true human body. He *hungered, thirsted, ate, drank,* was *weary, slept, rested, wept,* was *sorrowful,* and *died.* All these phenomena prove his humanity.

In the person of Christ, then, there were two distinct natures, the human and the divine. "And without controversy great is the mystery of godliness; He who was manifested in the flesh" (I. Tim. 3:16). However deep and mysterious it may be to us,

it is nevertheless the doctrine of the Bible. "God manifest in the flesh"—two distinct natures complete in one person. We rejoice in the doctrine of the divine Christ, the eternal Son of God, and we may also rejoice in the doctrine of the human Christ, the Son of man. In the great plan of human redemption the union of these two natures was absolutely necessary. Neither without the other could have made an atonement for the sin of the world. The divine nature could not suffer, and the human nature unsanctified by the presence of the divine, could not have rendered satisfaction to an infinite law. Herein we have a display of the justice, wisdom, and love of God: (1) of his justice, in demanding satisfaction for the violation of his law; (2) of his wisdom, in providing a remedy such as his justice required; (3) of his love, in giving his only begotten Son as the one only being in the universe that could satisfy the claims of the divine.

This, then, is the Saviour in whom we are to trust for eternal salvation. Because he was man, perfect and complete, he can be touched with the feeling of our infirmities. Because he is God he can forgive and sustain us. In the twofold nature of Christ we have all. If we need wisdom, strength, sympathy, comfort, power, and direction, we can find it all in Christ. If we need purity, love, peace, and joy, we can find it all in Christ. All we need on the human side we can find in him; and all we need on the divine side we can find in him. "He is able to save to the uttermost," for he "is the true God and eternal life."

In contemplating the character of Christ, his condescension, his earth-life, his humiliation, his sufferings and death, his burial and resurrection—all for the sake of others, we can think of nothing more appropriate with which to close this short chapter than to adopt the song of the angels which John heard, "And I saw, and I heard a voice of many angels round about the

throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing" (Rev. 5: 11, 12). To him be glory forevermore!

CHAPTER VI.

THE PERSONALITY AND DEITY OF THE HOLY GHOST.

The doctrine of the Holy Spirit is a cardinal doctrine in Christian theology. Because there are mysteries connected with it is no argument against it. No finite mind can comprehend spirit. We cannot comprehend life, much less spirit. We have no philosophy concerning the existence of spirit. All we know, or can know, about the deity of the Holy Spirit is what is revealed to us in the Holy Scriptures.

The doctrine concerning the deity of the Holy Ghost was not settled in the church until A. D. 381. In the Apostles' Creed we have the simple statement, "I believe in the Holy Ghost." In the Nicene Creed of A. D. 325 we have the following, "And [we believe] in the Holy Ghost." Neither of these creeds defined the doctrine of the Holy Ghost, but merely declared the fact. To settle the doctrine of the Trinity it was necessary that a doctrine of the Holy Spirit should be formulated. For this purpose mainly the great council of Constantinople was called A. D. 381. After the most careful thought, the following doctrine concerning the Holy Spirit was adopted, "And [we believe] in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, and with the Father and the Son together is worshiped and glorified, who spoke by the prophets." The Athanasian Creed, supposed to have been formulated in the school of Augustine, is later than the other two, but the exact time of its formulation is not known. It is more full and explicit on the Trinity and the deity of the Holy Ghost than either of the others, and deserves the most careful thought. "And the Catholic faith is this: That we worship one

God in Trinity, and Trinity in unity; neither confounding the persons nor dividing the substances. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. . . . So the Father is God; the Son is God; and the Holy Ghost is God. And yet there are not three Gods; but one God. . . . The Father is made of none; neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made nor created nor begotten; but proceeding. . . . And in this Trinity none is before or after another; none is greater or less than another. But the whole three persons are co-eternal and co-equal. So that in all things as aforesaid, the unity in Trinity and the Trinity in unity is to be worshiped."

While creeds are subordinate to the Holy Scriptures, and never were intended to be substituted for them, yet they are helpful as systematic statements of cardinal doctrine around which the thought of the church may crystallize. But fundamental doctrines such as the divinity of Christ, the deity of the Holy Spirit, and the Trinity must be settled by a direct appeal to the Word of God. The question under review is this, Do the Scriptures teach the doctrine of the personality and deity of the Holy Spirit? It is not our purpose to attempt to give all the passages bearing upon this subject, but a summary of the principal ones.

I. *Personality of the Holy Spirit.* By personality we mean that the Holy Spirit is a real and distinct person in the Godhead, not separate in essence from the Father, but of one substance and eternity with the Father. There are three distinct persons in the Godhead—the Father, Son, and Holy Spirit.

These are of one essence, "personally distinct, yet in unity of the Godhead."

The names and appellations given to the Holy Spirit in the sacred Scriptures are such as belong to God, and to him only.

1. *The masculine pronoun.* This is applied to the Holy Spirit, the same as to the Father. If the Holy Spirit is not a real person, it would not be proper to use terms that can mean nothing else. Take a few passages to illustrate this fact. "But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, *he* shall teach you all things" (John 14: 26). "For if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when *he* is come, will convict the world in respect of sin, and of righteousness, and of judgement" (John 16: 7, 8). Add to this the thirteenth, fourteenth, and fifteenth verses of the same chapter, "Howbeit when *he,* the Spirit of truth, is come, *he* shall guide you into all the truth: for he shall not speak from *himself;* but what things soever *he* shall hear, *these* shall he speak: and *he* shall declare unto you the things that are to come. *He* shall glorify me: for *he* shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that *he* taketh of mine, and shall declare *it* unto you." In these passages the *masculine pronoun* is used, and directly applied to the Holy Spirit *fourteen* times. If, as some teach, the Holy Spirit is only an influence, or abstract attribute, how are we to interpret the Saviour's language? There is no stronger appellation of personality in any language than the masculine pronoun as used in these passages and applied to the Holy Spirit. Observe still further that in these same passages there are ten personal acts ascribed to the Holy Spirit which are "only proper to a being of intelligence and personality"; namely, (1) to be sent, (2) to teach, (3) to come, (4) to reprove, (5) to guide, (6) to speak, (7) to hear, (8) to show,

(9) to take, (10) to receive. If the Holy Spirit is nothing more than an abstract influence, quality, attribute, or energy, how are we to account for the personal acts ascribed to him?

II. *The name given to the Holy Spirit proves his deity.* He is called God. "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto God" (Acts 5:3, 4). Peter charged Ananias of lying to the Holy Ghost, which he affirms is lying to God, thus teaching that the Holy Ghost is God. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). "For whatsoever is begotten of God overcometh the world" (I. John 5:4). Observe that in these passages the new birth is ascribed directly to God—"born of God." In John 3:5-7, our Lord teaches that we are born of the Spirit. The same work is ascribed to God and to the Holy Spirit, thus calling the Holy Spirit God. Compare Isa. 6:5, 9, 10 with Acts 28:25, 27, and you will see that whom the prophet calls the *"Lord* of hosts," the apostle calls the "Holy Spirit."

III. The attributes ascribed to the Holy Spirit establish his personality and divinity, for they are such as belong to no being in the universe but God. (1) *Eternity.* "How much more shall the blood of Christ, who through the *eternal Spirit* offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:14.) (2) *Omnipresence.* "Whither shall I go from thy *spirit?* Or whither shall I flee from thy presence?" (Ps. 139:7.) "But ye [all Christians everywhere] are not in the flesh, but in the spirit, if so be that the *Spirit* of God dwelleth in you" (Rom. 8:9). (3) *Omnipotence.* "By word and deed, in the power of signs and wonders, in the *power* of the Holy Ghost" (Rom. 15:18, 19). (4) *Omniscience.* "For the Spirit searcheth all things, yea, the deep things of God. For who

among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God" (I. Cor. 2:10, 11). This is a very strong passage. *"The Spirit searcheth."* Could the Spirit *search* if he is not a person? Could the Spirit search the deep things of God, and know them, if he is not omniscient? "The things of God knoweth no man," but the Spirit knoweth them. "There is," says Dr. Miley, "no stronger expression of an absolute omniscience in the Scriptures. This is the omniscience of the Holy Spirit."

Now, these are attributes which do not belong to any created being; neither do they inhere in any mere influence, energy, or quality; they belong to God, and to him only. In the foregoing passages they are directly applied to the Holy Spirit; therefore, the Holy Spirit must be God.

IV. The agency, or work of the Holy Spirit attests his real and proper divinity. His work denotes that he is the executive officer in the Holy Trinity. The Holy Spirit could never perform an official act if he were not a personal identity. (1) *Creation.* "And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:2). "Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground" (Ps. 104:30). "By his *spirit* the heavens are *garnished"* (Job 26:13). "The spirit of God hath made me, and the breath of the Almighty giveth me life" (Job 33:4). Personal action is here ascribed to the Holy Spirit. He *moved, created, garnished,* and *made.* This could not be said of a mere influence, energy, or abstract attribute. It carries with it the idea of divinity and personality. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners" (Heb. 1:1). How did God speak to the fathers? Paul says "by the prophets." But how did he speak by the

prophets? Peter answers this, "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (II. Pet. 1:21). What Paul says God did, Peter says the Holy Ghost did; therefore, the Holy Ghost must be God.

The work of the Holy Spirit as set forth in the Scriptures not only includes *creation* and *inspiration,* but *preservation, regeneration, witnessing* with our spirit, *quickening, comforting, guiding,* and *upholding.*

The Holy Spirit is associated with the Father and the Son in the ordinance of baptism. Would God associate himself in such intimate relation with a mere influence, or energy? "Into the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19). This text can never be explained by those who deny the personality and deity of the Holy Ghost. The candidate is as much baptized in the name of the Holy Ghost as he is in the name of the Father. It would be just as reasonable to say that the Father is a mere influence, energy, or abstract attribute as to say it in relation to the Holy Ghost. Furthermore, the Holy Spirit is honored by an association with the Father and the Son in the apostolic benediction. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (II. Cor. 13:14). "God represents himself as a jealous God, who will not give his honor to another." But if the name of a mere creature, attribute, or influence be connected with God the Father in the most solemn forms of religious worship, how can we contemplate the subject without seeing therein the most direct encouragement to idolatry?

Concerning the apostolic benediction, Dr. Miley says: "It is not a mere form of words, but an earnest prayer . . . for the richest spiritual blessings. These blessings can be conferred only through personal divine agency. This love of God

the Father is the personal bestowment of the gifts of his love. This grace of Christ is the personal gift of the benefits of his redemptive work. Hence this communion of the Spirit must signify his personal agency in our spiritual life. The personality of the Spirit is as real as that of the Father and of the Son."

In I. Cor. 12: 4-11, Paul gives a list of the gifts of the Holy Spirit which proves beyond all doubt his personality. He gives wisdom, faith, power, and knowledge, which are all personal attributes. Then we are taught that the Holy Spirit is grieved, is lied to, resisted, blasphemed against, searches and knows all things. All these stand as proofs conclusive of the deity and personality of the Holy Spirit.

VI. The majesty ascribed to the Holy Ghost is direct proof of his personality and deity. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven" (Matt. 12: 31). It matters not what you call this Holy Spirit—call it an influence, an energy, a power, a manifestation, or an abstract attribute,—you can never make sense out of this text until you admit the *personality* and *deity* of the Holy Ghost. When we admit that the Holy Spirit is a real and distinct person in the Godhead, and equal in power and glory with the Father and the Son, all these scriptures are plain, otherwise they are inexplicable.

The *titles, works, attributes, honors,* and *majesty* ascribed to the Holy Ghost throughout the Scriptures are such as belong to no being in the universe but the Lord of Hosts; we therefore conclude that the Holy Ghost is God, equal in being with the Father and the Son.

The doctrine of the Holy Spirit is one of the cardinal doctrines of Christianity. God uses many instrumentalities in carrying on the affairs of his government, but the Holy Spirit

is the one only agent. He is the executive officer in the Holy Trinity. Nothing is, or can be accomplished in or through the church without the personal aid of this agent. Our Lord taught his disciples that it were better for him to go away, for if he went not away the Holy Spirit would not come. The meaning seems to be that in the divine plan of human redemption the presence and aid of the Holy Spirit in the church was more needful than his own personal presence. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (John 16:7). The deity, personality, and influence of the Holy Spirit will be further considered in subsequent chapters.

CHAPTER VII.

INFLUENCE AND OFFICE OF THE HOLY SPIRIT.

Concerning the "influence of the Holy Spirit, it is not claimed that he operates independent nor in contravention of the moral exercise of the mental powers," but in harmony with all the laws of mind. The work of the Holy Spirit has been divided into extraordinary and ordinary. By extraordinary is meant "immediate inspiration, making men prophets"; by ordinary is meant "his regenerating and sanctifying influence, making men saints."

Inspiration of the Holy Spirit. By inspiration is meant *divine diction.* When we speak of the inspiration of the Holy Scriptures we mean that the sacred writers prepared their works under the plenary and immediate influence of the Holy Spirit. The Scriptures claim this in many ways. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is righteousness" (II. Tim. 3:16). "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (II. Pet. 1:21). "Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas" (Acts 1:16). These passages are so plain and direct that comment is unnecessary. In Eph. 3:3-5, we read, "How that by revelation was made known unto me the mystery; . . . which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." Upon this passage Dr. Clarke says: "The apostle wishes the Ephesians to understand that it was not an opinion of his own, or a doc-

trine which he was taught by others, or which he had gathered from the ancient prophets; but one that came to him by immediate revelation from God. These were discoveries totally new, and now revealed for the first time by the Spirit of God."

The inspiration of the Holy Scriptures is not only confirmed by what they claim for themselves, but by "the celestial ideas in them; the spirituality and elevation of their design; the majesty and simplicity of their style; the candor, disinterestedness, and uprightness of the penmen; the harmonious agreement of their various parts; their wonderful efficacy on the consciences and character of mankind; their astonishing preservation; the multitude of miracles wrought in confirmation of the doctrine they contain, and the exact fulfillment of all their predictions up to this hour."

There are passages of Scripture which contain such elevation of thought concerning God and his attributes as the most exalted genius never possessed in himself. There are subjects treated by the sacred penmen which they could not have known by any natural means. Take what is said from first to last on the plan of human redemption, and it far surpasses anything that was ever conceived by mere human wisdom. Look at the prophecies, extending through many centuries, and their exact fulfillment. Take it altogether, and we have the clearest evidence that "holy men of God spake as they were moved by the Holy Ghost."

Because we speak of the administration of the Spirit as peculiar to the gospel age, we are not thence to conclude that he was inactive prior to that time. He was active in creation and connected with the plan of redemption from the time the promise was given to Adam. In I. Pet. 1:2, we read that the prophets inquired and searched diligently to find out the "time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." He was "the author and finisher of our Lord's

human nature," so that, in many ways, his work is shown in the Old as well as in the New Testament. But his administration proper commenced on the day of Pentecost. The gift of the Spirit was to glorify Christ, and this he could not do until Christ himself was glorified in heaven. Our Lord said, "He shall glorify me: for he shall take of mine, and shall declare it unto you." Dr. Pope, in speaking of the administration of the Holy Spirit, says that it signifies "that we now pass from the finished work of Christ to its application by the Holy Ghost through the gospel." Furthermore he says: "The divine purpose of redemption was gradually accomplished in the establishment of a covenant of which Jesus Christ was the mediator. Having ratified that covenant with his blood, the Redeemer commits it to the Holy Spirit that he may carry out all its provisions according to the will of its divine Author."

It would be difficult, if indeed not impossible, ever to estimate the importance of the personal presence and aid of the Holy Spirit in carrying forward the work of the church. The church, however complete her machinery may be, is powerless for good without this Spirit-life. Jesus bade his disciples go and teach all nations, but they should wait until they received the Holy Spirit. Jesus told his disciples that the Holy Spirit would come and abide in and with the church. "The Christian church is the sphere of the Spirit's administration." He quickens the Word as it is preached; convinces of sin, righteousness, and judgment; renews the heart; cleanses the soul by the application of the blood of atonement; adopts into God's spiritual family; enlightens the understanding; comforts, guides, and strengthens the church.

There is a remarkable passage in Rom. 8: 26, 27, which every Christian would do well to read and study, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession

for *us* with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according *to the will* of God." Jesus Christ is our Advocate with the Father; the Holy Spirit makes intercessions for us, not by supplications to God, "but by *directing* and *qualifying* our supplications, which, according to the gospel scheme, is the peculiar work and office of the Holy Spirit." "We know not how to pray as we ought." But the Spirit helpeth us, so that by his intercessions our prayers are heard and answered. He is ever present, directing, qualifying, ever giving instrumentalities, and making them effective. The life and power of the individual Christian, as well as that of the whole church, is due to the personal presence and direct influence of the Holy Spirit.

It is the settled belief of the evangelical church that the Holy Spirit moves upon the hearts and minds of the people through the medium of his Word. The Word alone would not be effective if it were not quickened by the Holy Spirit. In Eph. 6: 17, Paul speaks of the Word as "the *sword of the Spirit.*" It came by the inspiration of the Spirit, and "receives its fulfillment in the soul through the operation of the Holy Spirit." In Heb. 4: 12, the Word is represented as *"quick," "powerful," "piercing," "dividing,"* and *"discerning."* The Word itself has no such power. But when quickened by the Holy Spirit it will reach the hearts of the people.

It being conceded then that the Holy Spirit inspired the sacred Scriptures, and that he also operates on the hearts and minds of the people through the medium of the written Word, the only remaining question to consider is, whether the Spirit operates on the mind and heart of man separate and apart from the written Word. It would seem most reasonable that "the Father of Spirits, by a thousand ways, has access to the spirits he has made, so as to give them what determination, or impart

to them what assistance he thinks proper." A few plain texts will assist us in understanding this doctrine. "Then opened he their mind, that they might understand the scriptures" (Luke 24:45). Our Lord did not open their understanding by the Scriptures; but that they might *understand* the Scriptures. "Whose heart the *Lord opened,* to give heed unto the things which were spoken by Paul" (Acts 16:14). Here the opening of the heart is ascribed directly to the Lord; not after Lydia had heard Paul, but in order that she might attend unto the things spoken by Paul.

"The king's heart is in the hand of the Lord as the watercourses: *he turneth it* whithersoever he will" (Prov. 21:1). Here the influence that *turns* the heart is direct from the Lord—the heart is in his hand—he turns it "whithersoever he will."

Jesus told his disciples that when the Comforter was come he would "convict the world in respect of sin, and of righteousness, and of judgement" (John 16:8). The plain meaning is that the Holy Ghost is not confined to one time, place, or people. He "will convict the *world.*"

Furthermore, the direct influence of the Holy Spirit may be expected in answer to prayer. "If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). Why pray for the help and influence of the Holy Spirit if he can only operate upon the heart and mind through the written Word?

The plain teaching of the Word of God is: (1) that the Holy Spirit inspired the writers of the sacred Scriptures; (2) the Holy Spirit operates upon the hearts and minds of the people through and by means of the written Word; (3) the Holy Spirit, as the executive officer in the Holy Trinity, operates upon the hearts and minds of the people direct, and "distinct

from argument and motives presented in words to the eye or the ear." The Holy Spirit can as easily move upon the spirit of man direct as he *"moved upon the face of the waters."* There are two questions which may be considered in this connection.

1. *Concerning the heathen.* Will any of them be saved? Paul, in Rom. 2:12-15, more than intimates that those who do by nature the things contained in the law, and live according to the best light they have, will be saved. But they have a corrupt nature which would forever unfit them for heaven. How is that corrupt nature to be removed? Is there any other means for cleansing the soul save the virtue of the blood of atonement? Is there any agent, human or divine, to apply that blood but the Holy Spirit? Now, if the Holy Spirit can operate upon the mind and heart of man only through the medium of the Word, then all the heathen will be lost, no matter what they do.

2. *Infants and idiots.* All men are depraved; all are born into the world with a corrupt nature. Infants and idiots are innocent so far as the guilt of sin is concerned, but they have a nature which unfits them for heaven. Nothing unholy or unclean can ever enter heaven. Not a saint in heaven whose soul has not been washed and made white in the blood of the Lamb! How are infants and idiots to be saved? Through what agency will their souls be washed and made white?

To show still further the influence and office of the Holy Spirit we will close this chapter by calling attention to the emblems under which he is alluded to in the Scriptures: *Water*—cleansing, fertilizing, refreshing, abundant, freely given. *Fire*—purifying, illuminating, searching. *Wind*—independent, powerful, sensible in its effects, reviving. *Oil*—healing, comforting, consecrating. *Rain and dew*—fertilizing, refreshing, abundant, imperceptible, penetrating. *A dove*—gentle, meek, innocent, forgiving. *A voice*—speaking, guiding, warning, teaching. *A seal*—impressing, securing, authenticating.

CHAPTER VIII.

THE TRINITY.

The word "trinity" means the union of three in one. "The trinity of persons in the Deity consists with the unity of the divine essence." The doctrine of the Trinity as set forth in the Holy Scriptures is well and properly expressed in the following words: "There is but one living and true God, everlasting, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son (the Word), and the Holy Ghost."

Concerning the *modus* of this divine existence, that is an inexplicable mystery. How three persons constitute one God we may never be able to comprehend. But this cannot be urged as valid objection against the doctrine of the Trinity in unity. No man can comprehend any one of the divine attributes; nor can he fully comprehend the *modus* in which any living thing subsists, be it insect, man, or angel. If we cannot therefore comprehend in the least, how do we expect to comprehend in the greatest? We receive it as a great and glorious truth, and upon it rests our faith. "He that cometh to God must believe that he is," but he is not required to comprehend what he is.

"The trinity of persons in the Deity consists with the unity of the divine essence." To establish this doctrine it will be necessary to show from the Holy Scriptures that distinct personality, and divine perfections, are ascribed to the Father and to the Son and to the Holy Ghost.

The Unity of God. By the "unity of God" we are to understand that there is but one God, or self-existent being, in the universe. This may be established from what is said concern-

ing his perfections, independence, and attributes. It also appears in the unity of design in all his works. The unity of God is held both by Unitarians and Trinitarians. The difference between Unitarians and Trinitarians is this, the former confine all the perfections of the Deity to the Father alone, while the latter hold that "in the unity of the Godhead there are three persons of one substance, power, and eternity—the Father, the Son (the Word), and the Holy Ghost." The fact that there is a trinity of persons in the unity of the divine essence does not make three Gods. "There is," says Dr. Gill, "but one divine essence, though there are different modes of subsisting in it, which are called persons; and these possess the whole essence undivided. And this unity is not a unity of parts, which makes one compositum, as the body and soul of man do, for God is a simple and uncompounded Spirit."

To establish the unity of God it will only be necessary to introduce a few of the many passages that teach it. "Know therefore this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath: there is none else" (Deut. 4:39). "For thou art great, and doest wondrous things" (Ps. 86:10). "Before me there was no God formed, neither shall there be after me" (Isa. 43:10). "Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:29, 30). "Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God. Fear ye not, neither be afraid: have I not declared unto thee of old, and shewed it? and ye are my witnesses. Is there a God beside me? yea, there is no Rock; I know not any" (Isa. 44:6, 8). "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even*

Jesus Christ" (John 17:3). "One God and Father of all, who is over all, and through all, and in all" (Eph. 4:6). "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). The unity of God is declared by himself, "Is there a God beside me? yea, there is no Rock; I know not any" (Isa. 44:8). This is a fundamental doctrine of the Christian religion. Any other view would vitiate the whole Christian system. The fact that there are three persons in the Godhead does not, nor cannot affect the unity of the divine essence. He is still one God; eternal, omnipotent, and independent. As expressed in our Confession of Faith, "We believe in the only true God, the Father, the Son, and Holy Ghost; that these three are one, the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both."

Divinity of Christ. This was considered in a previous chapter, but there are certain phases of it which we think should be mentioned in connection with the Trinity. The titles, attributes, works, and honors ascribed to Christ attest his divinity. Objections against the divinity of Christ have been urged because he is called the Son of God. This, like many other matters concerning the existence of God, is a mystery, but is not on that account to be rejected. The eternal Sonship of Jesus Christ is thus expressed in the Nicene Creed, "We believe in one Lord Jesus Christ, the Son of God, begotten of the Father, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made." The Athanasian Creed says, "The Son is of the Father alone; not made, nor created; but begotten." Dr. Pope says, "The eternal Sonship has an essential relation to the doctrine of the Trinity; and nothing is more important than to distinguish between this and those applications of the term 'Son' which refer to the incarnate estate. *'Thou art my Son; this day have I begotten thee'* is applied in the New Testament to

the full manifestations of the Son as Mediator; but St. Paul teaches that the Son as such is *the image of the invisible God, the Firstborn before every creature,* who is *before all things.*"

Dr. Hodge says: "The peculiar personal property of the first Person is expressed by the title Father. As a person he is eternally the Father of his only begotten Son. The peculiar personal property of the second Person is expressed by the title Son. As a person he is eternally the only begotten of the Father, and hence the express image of his person, and the eternal Word in the beginning with God. The peculiar property of the third Person is expressed by the title Spirit. This cannot express his essence, because his essence is also the essence of the Father and Son. It must express his eternal personal relation to the other divine persons, because he is a person constantly designated as the Spirit of the Father and the Spirit of the Son. They are all spoken of in Scripture in a constant order; the Father first, the Son second, and the Spirit third."

Dr. Miley says: "The personality [of the Son] is clearly given in the identification of the Word with the incarnate Son; 'and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth'; 'the only begotten of the Father' ever means the Son of God. The Son is the Word. The Word is personally and essentially divine. This is the truth of a divine Sonship."

Deity of the Holy Spirit. Suffice it to say in this place, that the personality and deity of the Holy Spirit is proven in the same manner that we prove the divinity of Christ. The titles, attributes, works, honors, and majesty ascribed to the Holy Spirit are such as belong to God and to him only. They are not ascribed to men, nor angels; why, then, are they ascribed to the Holy Spirit, if he be not God?

Some have thought that they found in nature analogies that

would stand as proof of the divine Trinity. There may be such analogies—there may be a trinity in many things,—but wherever you find a trinity you will find a mystery. Dr. T. Watson said, "Our narrow thoughts can no more comprehend the Trinity in Unity than a little nutshell will hold all the waters of the ocean." Dr. Miley, when treating on this subject, says: "We have attempted no philosophy of the Trinity. There is for us no present solution of the doctrine. There is, however, a philosophy of its profound significance for the spiritual and practical Christian life. God in Christianity is God in Trinity." And we may add that God in Trinity is God in creation, redemption, and providence; God in Trinity is the object of worship both in heaven and in earth.

While we are not able to form any conception of a trinity of persons in the unity of the Godhead, we must admit that the Scriptures teach: (1) that there is but one true God; (2) that to Jesus Christ and the Holy Spirit are ascribed attributes, titles, and perfections which belong to this one only true God. "This doctrine underlies the most vital forces of the gospel, and on the ground of Scripture we hold it in a sure faith, whatever its mystery for thought. That which remains a cross for our thinking is thus at the same time the crown of the Christian conception of God."

There is, then, but one God; and yet here are three persons that are God. The three persons exist in the unity of the Godhead, and in this unity there are three persons of one substance, power, and eternity. The distinction is in person, and not in substance. There are not three Gods in one person, but three persons in one God. The nature of which they partake is undivided. They are distinguished in person, but not in nature. The Father, Son, and Holy Ghost are of one substance. And this must have been from eternity. "What God is now he ever was; he is the eternal and immutable I AM."

In proof of the doctrine of the Unity it is proper to note that there is in the very name a plurality. God, from *Elohim,* in the Hebrew, has the plural form. Parkhurst says, "Let those who have any doubt whether *Elohim,* when applied to the true God, Jehovah, be plural or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns plural: Gen. 1:26; 3:22; 11:7; 20:13; 31:7, 53; 35:7; Deut. 4:7; Josh. 24:19; I. Sam. 4:8; II. Sam. 7:23."

Dr. Clarke, in his comment on Gen. 1:1, says, "The original word *Elohim,* God, is certainly the plural form of *El,* and has long been supposed by the most eminently learned and pious men to imply a plurality of persons in the divine nature." The doctor quotes from Simeon ben Joachi, an eminent Jewish rabbin. "Come," says the learned rabbin, "and see the mystery of the word *Elohim;* there are *three degrees,* and each degree by itself *alone,* and yet, notwithstanding, they are all *one,* and *joined together* in *one,* and are not divided from each other." To this the doctor adds the following pointed words, "He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is clearly expressed in the above words."

"And God said, Let *us* make man in *our* image, after *our likeness*" (Gen. 1:26). To whom did the Creator speak? He uses two plural pronouns, *us* and *our,* the latter twice. Upon this passage Dr. Clarke makes the following comment, "The text tells us, he (man) was the work of *Elohim,* the divine Plurality, marked here more distinctly by the plural pronouns *us* and *our;* and to show that he was the masterpiece of God's creation all the persons in the Godhead are represented as united in counsel and effect to produce this astonishing creature."

That there are three persons in the Unity of the Godhead is further confirmed by what is said concerning creation. It is declared that God created the heaven and the earth. (Gen. 1:

1.) It is declared that the Son (Word) created all things. (John 1:3). It is declared that the work of creation was accomplished by the Holy Ghost. (Gen. 1:3; Ps. 104:30; Job 26:13; 33:4.) Each person in the Trinity was directly connected with the creation of heaven and earth, and the formation of man. For this reason the work of creation is ascribed to each person in the Godhead. If we reject the doctrine of the Trinity, no reasonable interpretation can be given of those passages which ascribe the work of creation to each person in the Godhead. While it is true that we cannot comprehend how this "Trinity of persons in the Deity consists, with the Unity of the divine essence," it is also true that there are many passages of Scripture that we cannot explain to mean anything less than this.

The Trinity in Unity is further confirmed by the use of the three names in the formula of Christian baptism. If each name does not relate to person, what does it signify? "And if each person named be not God, why the propriety of connecting the name of a creature in terms of apparent perfect equality, with the name of the supreme God, in a solemn act of worship." When a Trinitarian administers the solemn ordinance of Christian baptism "in the name of the Father, and of the Son, and of the Holy Ghost," he acknowledges that the Father is God, that the Son is God, and that the Holy Ghost is God; three distinct personalities of one substance, power, and eternity. "If the Father, Son, and Holy Ghost do not exist in unity of the Godhead, then are Christians (in baptism) connected to one God, one creature, and one attribute, influence, or something else."

One text more must suffice on this subject. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (II. Cor. 13:14). In this benediction, as in the solemn ordinance of baptism, there

is an acknowledgement of three distinct personalities. The one is petitioned the same as the other. It is a solemn act of worship; and the Son and the Holy Ghost are as truly worshiped in this benediction as the Father.

Taking the Word of God as our guide, we conclude that the most reasonable interpretation of many passages sets forth and confirms the doctrine that "in Unity of the Godhead there are three persons of one substance, power, and eternity"; and that these constitute one true and living God. May we not with full hearts and unshaken faith join in that song of praise and adoration, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

CHAPTER IX.

MAN, ORIGIN AND FALL.

CREATION OF MAN.

THE history of the origin and fall of man has furnished the basis of many theories and much useless speculation. No history, except what is contained in the Bible, goes far enough back to cover the time of man's first appearance upon earth. This rejected, and we are at sea without chart or compass. Objections are urged against the Mosaic account of the origin of man—not only against the fact itself, but the manner in which it was accomplished. God did as it pleased him. He might have created man out of nothing by a single word or thought. He might have formed him out of a leaf or the branch of a tree. In the same manner he might have formed woman. But his infinite wisdom caused him to do otherwise. Those who will, can see some of the reasons why God did as he did. Read Gen. 3 : 19, "For dust thou art, and unto dust shalt thou return." Again, read Matt. 19 : 5, "And the twain shall become one flesh." Do not these passages show the wisdom of God in forming the first human pair just as he did? But no matter how he did it, or might have done it, the creation of man was a miracle.

Over against the Mosaic account of the origin of man we have the evolution theory. Adopting this, we must go back through unnumbered ages and find life in its lowest possible state, evolved from dead matter. Starting from this, we go on and up for ages unnumbered, and find man, not created, not made, but in some mysterious and unknown manner evolved from some lower order of being. Which, now, is the more reasonable, the Mosaic account or the evolution theory?

There is nothing in the Mosaic account concerning the origin of man that is unreasonable or in any way humiliating. What higher honor can man claim than that he was created by the Creator of the universe, and that life, natural and spiritual, was breathed into him by the breath of the Almighty? What theory of evolution is to be compared with this? Man came from somewhere, but evolutionists cannot tell when, where, nor how he came.

Turning to the Scriptures, we read, "And God said, Let us make man in our image, after our likeness: . . . and God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1: 26, 27). Two facts are taught in this scripture. First, that God created man; and second, that he created him holy—in his *own* image and likeness.

Every attempt to account for the origin of man in any other way than that contained in the Bible is unsatisfactory. Scientists have labored long and hard to show that man is only a development from some lower order of animal; but every effort they have made only demonstrates that their theories are not only not true, but they cannot possibly be true. There are distinctive characteristics in man for which they cannot account on the theory of evolution. Among these we may name erect stature, slow growth, proportion of brain, possession of and perfect structure of two hands, speech, mental faculties, and capacity for indefinite improvement. These alone prove that man is not, and could not by any possibility be the descendant of any lower order of animal. The Bible account of the origin of man is in perfect harmony with the highest order of reason. God created man the head and lord of the animal creation. Concerning man physically, mentally, and spiritually, David was impressed to exclaim, *"I am fearfully and wonderfully made."*

The original state of man. Man was created in the image

and after the likeness of God. This cannot be interpreted to mean *corporeal* image, for God is a spirit. It must therefore refer to man as a moral and intellectual being. God is infinitely holy, and as man in his creation received from his Creator all he had, he must have been holy. Man as he awoke to existence in the Garden of Eden was the effect of a holy cause. If man in his original state possessed any evil, or tendency to evil, he must have received it from God. But he was made in the *image* and after the *likeness* of his Creator. When the work of creation was completed, God looked upon and "saw *every thing* that he had made, and, behold, it *was very good*" (Gen. 1:31). In this *"every thing"* man was included. Now, if there had been any evil, or natural tendency to evil in man, God could not have pronounced *"every thing"* good. But he not only pronounced it good, but *"very good."*

One other text relating to the original state of man will suffice. "Behold, this only have I found, that God made man upright; but they have sought out many inventions" (Eccl. 7:29). The word *"upright"* does not mean erect posture of body, but moral, or spiritual uprightness. This is the sense in which the word is generally used in the Scriptures, as may be seen from the following texts: "The righteousness of the *upright* shall deliver them" (Prov. 11:6). "I was also *perfect* with him, and I kept myself from mine iniquity" (Ps. 18:23). "My shield is with God, which saveth the *upright* in heart" (Ps. 7:10). "Mark the perfect man, and behold the *upright:* for the latter end of *that* man is peace" (Ps. 37:37). "The high way of the *upright* is to depart from evil" (Prov. 16:17). From these and many similar passages it is perfectly clear that the sacred writers used the word *upright* in the sense of moral rectitude. "Whatever evil," says Dr. Clarke "may be found among men and women to-day it is not from God, for God made them upright." "He who is infinitely holy," says Mr. Ralston,

"could not, consistently with his nature, have produced an unholy creature. The stream must partake of the nature of the fountain. Therefore, man was created, in the moral sense, without spot or wrinkle."

Adam's purity and innocency was peculiarly his own. He was just what God made him. Every moral, mental, and physical perfection in him was passive, nothing acquired. So far as character hinges upon moral acts, he had none of that, for he had not acted. What time elapsed between his creation and fall we are not informed. Whether the temptation to which he yielded was the first presented we do not know. The presumptive evidence is that he yielded to the first temptation, and that, within a comparatively short time after his creation. While these, and many other like questions must remain unanswered, the Scriptures in plain language inform us: (1) that God created man; (2) that he made him in his own image; (3) that man was created a free moral agent; (4) that he fell from his original estate and brought upon himself and his posterity condemnation.

The fall of man. God made man an intelligent moral agent, with a natural ability to do right or wrong. So far as we have any means of knowing, it seems to be the mind of God that all intelligent beings whom he creates, whether angels or men, must have a state of probation. The Scriptures speak of angels which kept not their first estate. This certainly implies that they were in a state of probation, capable of standing or falling. "The trial of Adam by a special prohibition, was singularly adapted to the end proposed. To conform to the Creator's will he must be trained to habits of implicit obedience."

The origin of sin in man created as Adam was, is, and always will be a mystery. He was without sin, possessed of a sinless will and without any bias to evil. Yet he sinned. Beyond doubt, he was a moral agent, having the power to stand or fall.

This is clearly implied in the idea of probation. Probation, if it means anything, is a test, or a trial. While Adam had no moral bias to disobey, he had the natural power to yield to temptation. The source of sin is in the will. It was no sin for him to be tempted, but when he gave the consent of his will, the evil was done. Adam was holy, but not infallible. If he did not have the power to obey or disobey, he was not a free moral agent, and if he were not a free moral agent he was not in a state of probation. These mutually imply each other. He was tempted from without, and in the exercise of his natural powers he yielded to the subtlety of Satan. We speak of sin in its relation to man and this world, but to find its true origin we must go into the distant past when Satan and his angels fell. When that was, and under what conditions, we do not know, nor is it necessary that we should know.

Dr. A. A. Hodge says: "It appears to be God's general plan, and one eminently wise and righteous, to introduce all the new created subjects of moral government into a state of probation for a time, in which he makes their permanent character and destiny depend upon their own action. He creates them holy, yet capable of falling. In this state he subjects them to a moral test for a time."

In defining sin we must always associate with it the idea of a "responsible personal agency." Sin, as defined in the Westminster Confession, "is any want of conformity to, or transgression of the law of God." Arminius defines sin to be "something thought, spoken, or done against the law of God, or the omission of something which has been commanded by that law to be thought, spoken, or done." Mr. Wesley defines it to be "a voluntary transgression of a known law." Dr. Miley defines it thus, "Sin is disobedience to a law of God, conditional on free moral agency and opportunity of knowing the law." The idea of free moral agency underlies all these definitions; and

hence also the doctrine of individual responsibility. In treating on the doctrine of inherent depravity, we are not to understand that the guilt of Adam's sin is transmitted to his posterity, but as a result of his sin we are born into the world with a corrupt nature.

Dr. Miley concludes his arguments on depravity as follows: "We have ever held the doctrine of a common native depravity; that this depravity is in itself a moral ruin; and that there is no power in us by nature unto a good life. But through a universal atonement there is a universal grace—the light and help of the Holy Spirit in every soul. If we are born with a corrupt nature in descent from Adam, we receive our existence under an economy of redemption with a measure of the grace of Christ. With such grace, which shall receive increase on its proper use, we may turn unto the Lord and be saved."

No fact in Bible history is more clearly established than the literal fall of man. The creation of the heaven and earth; the creation of man; the planting of the Garden of Eden; and placing man in this garden, were all literal transactions. Some men claim that the account of the fall of man is only an allegory. If this is an allegory, then the historical account of the creation; the formation of man; the planting of the garden in Eden, and placing man in it is all an allegory, for the one is just as literal as the other. There is a series of historical events all linked together in such a manner that we cannot separate them into *facts* and *allegories*. God formed man of the dust of the ground, and planted a garden, and put the man whom he had formed in the garden. (Gen. 2:7, 8.) Now if the Mosaic account of the garden and of the fall of man in the garden is an allegory, then the account of the creation of man is an allegory, and this would leave us without any literal account of the origin of man.

By the fall of man we are to understand the loss of purity, innocency, and the peace and happiness which his Creator had

bestowed upon him. The history of the fall of man is a part of the continuous history of creation as written by Moses. If the account of the fall is not a literal history, then the "historical character of the whole five books of Moses must be unsettled." The fact that the fall of man, as given by Moses, is referred to and reasoned upon in various parts of the Scripture proves that it was literal. We will name a few passages: *"If like Adam I covered my transgressions"* (Job 31:33). There is a direct allusion to the *fall.* Adam transgressed the law of his Creator, and sought to conceal it by hiding among the trees of the garden. What meaning could we attach to this scripture if we deny the literal fall of man? "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ" (II. Cor. 11:3). "And Adam was not beguiled, but the woman being beguiled hath fallen into transgression" (I. Tim. 2:14). Also, Matt. 19:4, I. Cor. 15:22, Rom. 5:12-19. These passages are not introduced and used by the sacred writers as mere rhetorical illustrations, but as literal, historical facts. They often refer to the history of creation, and what immediately followed, and "made it the basis of grave and important reasonings," which they would not have done if they had understood it to be nothing more than a *myth.* We are compelled to admit that our Lord and his apostles treated the history of the fall of man as a literal fact.

When God, in his infinite wisdom, determined to create man, he determined to make him a moral agent, capable of performing action, and subject to law, or a rule of action. The law given to Adam was plain and simple; it was for no other purpose than a test of obedience. The sin was not in the tree, nor in the fruit, but in the action of the will. *They willed to disobey.*

The effect of the fall—depravity. The question to be con-

sidered under this head is this, Did Adam's transgression affect his posterity? Unitarians say that it did not. The Holy Scriptures, observation, and our own consciousness must settle this question. We believe "that man, apart from the grace of our Lord Jesus Christ, is fallen from original righteousness, and is not only entirely destitute of holiness, but is inclined to evil, and only evil, and that continually."

In proof of this fundamental doctrine we turn to the Word of God. "For all have sinned, and fall short of the glory of God" (Rom. 3:23). "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12). "Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe" (Gal. 3:22). In these passages the following truths are affirmed: (1) that "all have sinned"; (2) all are included under sin; (3) that sin is as universal as death. The apostle declares that "death passed upon all," and assigns as the reason for this, "that all have sinned." The fall in Adam involved the whole race of mankind. The sum of the apostle's argument is that as sure as death passed upon all, then all were affected by the fall. "The penalty of the Adamic law was death, *temporal, spiritual,* and *eternal.*" The objector may say that infants have not sinned "after the similitude of Adam's transgression." Very true; they are not guilty before God, but in the eye of the law they are included in the "all" that sinned in Adam; else they would have been exempt from death. The fact that infants die proves that death passed upon all; and if death passed upon all, then in the eye of the law all must be considered as having sinned. "Death passed upon *all,* for that *all* have sinned." "The scripture hath concluded all under sin."

He who denies the doctrine of human depravity as the effect of the fall in Adam must close the Bible, set at naught his own

experience, and shut his eyes to the world around him. Some deny the doctrine of depravity altogether; others deny it in part. The Scriptures must settle this question. From this infallible standard we shall endeavor to show that *"mankind are by nature so depraved as to be totally destitute of all spiritual good, and inclined only to evil continually."* The sum of the divine law is love—love to God and our neighbor. Depravity is the absence of this love and the spirit of obedience. This absence of love and of the spirit of obedience in the unrenewed soul is as universal as the race of mankind.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3, 4). By this passage we are taught that this *estrangement, going astray,* and *speaking lies* is a natural, and not an acquired disposition. It inheres in our fallen nature. "The heart is deceitful above all things, and it is desperately sick: who can know it?" (Jer. 17:9.) The unrenewed heart is so full of deceit and wickedness that even the owner of it cannot know it. If this is not a total absence of all spiritual good, in what language could the Lord teach it? A heart that is *deceitful above all things* and *desperately wicked* could scarcely contain love to God and a spirit of obedience to the divine law.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). In this passage the psalmist evidently has reference to the natural propensity to evil, which every one brings into the world with him. Upon this passage Dr. Gill says, "David does not say, my sin and my iniquity, though it was his *being, his nature;* but sin and iniquity in being that was common to him and the rest of mankind, and therefore must designate the original corruption of his nature." If, as some teach, all are born into the world pure and holy, it would be most reasonable to expect that some would retain that native purity. A few such examples would go far in disprov-

ing the doctrine of total depravity. But the combined verdict of the Bible, observation, and experience is that "all have sinned," "all have gone astray," "all are under sin." "And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "For that the imagination of man's heart is evil from his youth" (Gen. 8:21). Are all the evils in the human soul acquired? Would such evil thoughts continually flow from a pure soul? If by nature we are pure and holy, whence in every case these evil thoughts? Does bitter water flow from a pure fountain? If the fountain is pure, the stream flowing from it will be pure. In these passages God declares that the "imagination of the thoughts of his heart is only evil continually," and that it is so, *"from his youth."* Now if God had said that the "imagination of the thoughts of his heart is only *good continually, from his youth,"* it would be a powerful text in the hands of those who reject the doctrine of inherent depravity. Or, if David had said, "Behold, I was shapen in *righteousness,* and in holiness did my mother conceive me," it would be urged as direct proof of the original purity of the race. "For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many" (Rom. 5:15, 16). The evident meaning of this passage is that all mankind was lost in Adam. By the trespass of the one, many died, as the result of one man's disobedience. If all were not condemned in Adam, then all did not need redemption in Jesus Christ. Christ came to save that which was lost; now if all were not lost, then all did not need redemption. If there is a soul in which nothing was lost, then that soul needs no salvation. "Sin having entered the world by the disobedience of Adam, and its evil being of such a nature as to admit of seminal communication, we are born in a depraved condition, and instinctively

grow up to love and practice sin." "The whole head is sick, and the whole heart faint. From the sole of the foot even to the head there is no soundness in it, but wounds, and bruises, and putrefying sores." All history, sacred and profane, observation and experience, unite in testifying that the depravity of the human race is universal. "For to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me" (Rom. 7: 18-20). The affirmation of the apostle is, that he could will to do good, but could not perform it. Now, if all who are born into the world are pure and holy, it is certainly very strange that Paul could not find in himself the moral power to do good. But why could he not do what he willed to do? He says it was because of indwelling sin. That indwelling sin was not his volition. The will was right, but the moral power was wanting. "It is no more I that do it, but *sin* which *dwelleth in me.*" "My will is against it, but sin that dwelleth in me, has possessed itself of all my carnal appetites and passions, and domineers over my soul." Let it be particularly observed that the apostle does not speak of this sin as something acquired, but *inherent.* It was sin that *dwelt in him.* The fact is that "the native tendency of the human heart is invariably to sin; so much so that in no case can it be counteracted but by the crucifixion of the old man." "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be" (Rom. 8: 7). This is a solemn declaration. The carnal mind is against God. It is not, and cannot be subject to his law. It is enmity in itself. But whence this enmity? Is it simply a creature of education? Something acquired? If so, why do all men go astray? If all come into the world pure, why do not some of them grow up in the fear of God? Of the millions of

children which grow up in Christian families and are educated under Christian influences, it would seem most reasonable to expect that some of them would grow up in the fear and love of God. But the fact that all go astray is strong presumptive evidence that all come into the world with a natural bias to do evil. Not one is born into the world either wise or good. "Wisdom and virtue require a tutor, but we can easily learn to be vicious without a master." We know this to be true, but why is it so? Can any man give a better reason than Paul does? "The carnal mind is enmity against God." This is the natural and inherent state of the soul.

The Scriptures teach in many ways, positive and inferential, that man by nature is estranged from God. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one" (Rom. 3: 10-12). All those passages that teach the necessity of regeneration teach also the doctrine of depravity. If the latter be not true, the former would not be necessary. (John 3: 3-8; I. John 2: 29.)

CHAPTER X.

THE FREE MORAL AGENCY OF MAN.

The free moral agency of man is a question of vast importance, and ought to be studied with great care. Eternal consequences are directly involved in this question. What am I? and what is my individual responsibility to God and my fellow-beings? are questions of solemn import. We shall undertake to show that man is a *free moral agent.*

That there are mysteries connected with the doctrine of free moral agency no one will question; but that is no argument against the fact. Our own consciousness affirms it. The will is not automatic—capable of self-action; it is a faculty of the mind, but in some way or another it inheres in our *personality.* The mind, with all its faculties, is the personal agent, and the will is a faculty of the mind. The will is free, and yet it is bound. Paul says, "To will is present with me; but *how* to perform that which is good I find not." Dr. Clarke, in his comment upon this passage, says: "The apostle shows that the will is on the side of God and truth so far that it consents to the *propriety* and *necessity* of obedience. . . . The *will* is *right,* but the passions are wrong." Dr. Pope says: "The will is necessarily free, by the very term, and consciousness asserts this. The theological meaning of bondage is that the unrenewed man has no power as yet to do what he wills. Hence the man who has the free will is bound." Herein lies the mystery; to be free and yet bound.

If the will were the whole mind, it would be an easy matter to settle the whole question of free moral agency. But the mind

has other faculties. It "perceives, remembers, reasons, and feels." All these faculties are usable and inhere in the personality, and together constitute the personal agency of man; and hence, also, the individual responsibility of each. Free moral agency does not consist in the use of any one of the faculties of the mind. Dr. Miley says, "Freedom lies, not in the constituent faculties of our personality, but in our power of freely using them in personal action." I may will to raise my hand, but the simple action of the will does not raise it; there must be a certain amount of muscle force brought into use in order to raise it. A man with a palsied arm might will to raise it, but could he? So the action of the will in and of itself does not constitute free moral agency. All the faculties of the mind inhere in the personality, and in that personality is the power of personal action—or free moral agency.

"When we say that the will wills, we really mean that the entire soul or self wills. It is the man who wills, and his will is simply his power or ability to will, and the free will is really the man free in willing; so it is the man, the soul, the self, that perceives, feels, and thinks. The faculties are not so many divisions of the soul itself, but rather so many classes of the soul's operations, and the soul viewed as capable of being the subject of them. When, therefore, we speak of will, we do not speak of a separate, blind, unintelligent agent, but of the whole intelligent soul, engaged in, and capable of volitional actions. It is in no way a separate substance or agent."

In adopting the doctrine of the free moral agency of man, the question is asked as to whether it does not ascribe too much to the human will. Dr. Pope says: "It adopts strictly the language and tone of the New Testament, and leaves the unfathomable with God. It simply agrees with every sound theory of religion or philosophy in making the will necessarily free, but swayed by the character of the man that uses it. It asserts that

the sinner has grace given to him which he must reject if he turns not to God; that he calls none to obey without giving them grace sufficient, if rightly used, to enable them to obey."

In adopting the language and tone of the Scriptures, we shall find that the *will* is made prominent in the "power of rational self-action"; not that it stands alone in the matter of free moral agency, but in some respects it is superior to any other faculty of the mind in the matter of salvation.

By free moral agency, then, we mean simply the power to choose between good and evil. We do not mean freedom in an absolute sense. God only is absolutely free and independent. The power in man to choose good or evil is derived from his Creator. Man acts, not from necessity, but from choice. "He is indued with self-active power, and is therefore the author of his own acts."

1. That man is a free moral agent may be established from his own *consciousness*. Every man is conscious that he has within himself the power to choose. He knows that he is not compelled by any necessity within him to act as he does. He is perfectly conscious that he might have done differently. Whatever theory we may advocate, we can never get away from our consciousness. "Philosophy, falsely so called, may puzzle the intellect or confuse the understanding, but still the conviction comes upon every man with resistless force, that he has within himself the power of choice. He *feels* that he exercises this power."

While there is to us an inexplicable mystery between the sovereignty of God and the free moral agency of man, we acknowledge them both, and know that in the divine economy of salvation there is the most perfect harmony. If there had been no interposition the fall in Adam would have resulted in the complete enslavement of the will; but under the covenant of grace, through a Mediator, he is free to choose between life and death.

A degree of grace is given to man, which, if properly used, will enable him to choose. Herein lies man's individual responsibility as a free moral agent.

2. The doctrine of free moral agency is abundantly taught in the Scriptures.

(1) The very condition in which man was placed in the world proves that he was, and is a free moral agent. He was made the subject of moral law. To place an intelligent being under moral law, and hold him responsible for his acts, and then withhold from him the power to keep that law, is neither wise, just, nor good. The history of the creation and fall of man, and of the consequences of that fall, proves that he was, and is now, a free moral agent.

(2) The doctrine of man's free moral agency is clearly proven by all those passages in the holy Scriptures which teach that he is capable of choosing. "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed" (Deut. 30:19). "Choose you this day whom ye will serve" (Josh. 24:15). If they had not power within themselves to choose, it was solemn mockery to submit to them such a proposition, *"Choose you this day."* If they had power to choose, and the language implies it, then they were free moral agents.

When we speak of the power to choose, it is always to be understood that a sufficient measure of grace is given to choose, and obey, if the grace is properly used. Man has no power in himself to obey. Paul says, "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." But for the grace which God bestows upon every soul, no man would be saved. The power to choose the right comes from God, as a free right. Man, abstract of this grace, is totally, and hopelessly lost; but by using it properly he can,

and will be saved. Concerning the sovereignty of grace and the freedom of man, there is a mystery. Dr. Pope says, "It is a hopeless, if not irreverent task to attempt a reconciliation between the undoubted sovereignty of grace and the equally undoubted freedom and responsibility of man." We know both are true, our own consciousness affirms it, but the whys and wherefores we may not be able to give. If we say that the "doctrine of native depravity involves a moral hopelessness, we must set over against it the helping grace of a universal atonement."

(3) In further proof of the doctrine of man's free moral agency we will name a few of the many passages which plainly teach that the salvation of the soul is conditional. "And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments" (Matt. 19:16, 17). "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16). "And ye will not come to me, that ye may have life" (John 5:40). "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). "He that will, let him take the water of life freely" (Rev. 22:17). These passages teach as plainly as language can teach anything that salvation is conditional. *"Ye will not," "Ye would not,"* imply the power of choice. If they had no power to decide on this question, why complain of them for not obeying? Every sentence in these passages goes to establish the free moral agency of man.

(4) If man is not a free moral agent, and if he acts only from necessity, why point out to him in solemn warning the danger of being lost? If he has no power to choose between life and death, why intimate to him that he is responsible? Indi-

vidual responsibility rests with the power to choose. "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it" (Matt. 7: 13, 14). "But he that disbelieveth shall be condemned" (Mark 16: 16). If the acts of men do not result from their moral agency, then they cannot in justice be held responsible for their acts. If they go in the broad way, it is from necessity; and if they go in the narrow way, it is from the same cause. If they have no choice, why did the Saviour urge them to "enter in at the strait gate"?

(5) All the promises of the gospel are conditional, which implies free moral agency. "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" (John 7: 37). "He that will, let him take the water of life freely" (Rev. 22: 17). "That whosoever believeth on him should not perish, but have eternal life" (John 3: 16). "Come unto me, . . . and I will give you rest" (Matt. 11: 28). The responsibility of accepting or rejecting these and similar gracious invitations rests upon man; and wherever there is responsibility there is free moral agency; they cannot in the very nature of things be separated. If man acted from necessity, he could not in justice be held responsible for his acts. Aside from every other argument, our own individual consciousness affirms that we act from choice. We feel that we could have done differently from what we did. No matter whether we understand all the mysteries involved in God's sovereignty and man's responsibility, we know that we have power to choose as between right and wrong.

(6) The future destiny of mankind depends upon their conduct in this life. If man acts only from necessity, he should not in justice be held responsible for his behavior in this life.

Every attribute of the Deity cries out against rewarding or punishing mankind for doing what they could not by any possibility avoid. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). *"Whosoever* believeth." *"Whosoever* will." The language clearly implies *power to choose, power to act.* Now mark the result. In the one case he shall "perish," and in the other he shall have "eternal life." Here life and death are presented, and the command is to "choose life," "For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life" (Gal. 6:8). "Whatsoever a man soweth, that shall he also reap." This is a solemn truth. Seedtime and harvest. Now and then. But has man no volition—no power to choose what he sows? Must he from necessity sow to the flesh? If from necessity, is he responsible for the harvest? If God is just, he will neither reward nor punish any intelligent creature for doing what he could not help.

Dr. Miley says: "Personal agency is the ground truth. This agency must be a reality, else there can be no place for the question of freedom. If a reality, it must have all requisite faculties. Then freedom should no longer be a question in issue. Its denial involves a denial of personal agency in man. Personal agency and free agency are the same. For required choices, sufficient motives are within our command. This is rational freedom. . . . It is the freedom of personal agency with power for required choices."

From our own consciousness, from reason, and the plain teaching of God's Word, we can conclude that man is a free moral agent, and therefore properly the author of his own acts, and responsible for the same. Let every man prayerfully consider his individual responsibility to God.

CHAPTER XI.

IMMORTALITY OF THE SOUL.

Is THE soul of man immortal? Will it survive the dissolution of the body? Does death end all? Is there a life beyond for man? Here are questions of vast importance to us. No intelligent man can review these questions without deep solicitude. This life is short and uncertain. Eternity comes on. After death, what? The great majority of the ancient philosophers and poets entertained the notion that man, in some form, would exist after death. Lord Bolingbroke says that "the doctrine of the immortality of the soul, and a future state of rewards and punishments, began to be taught before we have any light into antiquity. And when we begin to have any, we find it established that it was strongly inculcated from time immemorial, and as early as the most ancient and learned nations appear to us." While the opinions of such men as Lord Bolingbroke may be very objectionable, their statements as to matters of fact are worthy of confidence. It is a fact that the Scythians, Indians, Gauls, Britons, as well as the Greeks and Romans, believed in a future state. Their ideas, for the most part, were very much confused, still they could not get rid of the conscious conviction that something remained for man after this life. They were equally confused and uncertain concerning the nature of the soul. Dr. Leland says, "Some said it was the blood, others the heart, others the brain, others breath, others fire, others said it was harmony, others that it was number, others that it was of a threefold nature, of which the rational soul is the principle; others supposed it to be the fifth essence." Vague and unsatisfactory as their notions were, they neverthe-

less held to the opinion that there was something in man that did not fully inhere in matter. Pythagoras, Socrates, Plato, Cicero, and Plutarch believed in the immortality of the soul of man, and often gave expression to their belief; but being unaided by a revelation from God direct, they were confused, and sometimes taught contrary to it. With the majority of the old philosophers the case stood thus: When they followed their own intuitions they expressed their belief in the immortality of the soul, but when they descended to their cold, abstract reasoning, they could not prove it, and therefore sometimes seemed to reject it. This is clearly brought out in the last hours of Socrates. When he was near his end, he expressed the hope that he would go to good men after death. "But this," he says, "I would not absolutely affirm." In his heart he felt assured that there was something beyond, but as a philosopher, unaided by a revelation from God, he could not prove it.

Materialists of almost every school are inclined to treat the testimony of individual consciousness very lightly in matters of religion. Yet they find it no easy task to account for its origin, and universality. It cannot be charged to tradition, for as far back as we can trace the history of man we find this belief. Whence and how did the first man receive this intuitive conviction? It cannot be charged to the light and influence of the Scriptures, for it was believed long before the Scriptures were written. It is, and always has been believed by nations and peoples that never had the Scriptures. Whence, then, this universal belief. Cicero said, *"Vox populi, Vox Dei"*—"The voice of the people is the voice of God." May there not be a deeper meaning in this than we are wont to allow? When God breathed into man the breath of life (lives), and he became a living soul, he breathed into that soul the consciousness of himself, and the consciousness of *itself*. In no other way can we account for the origin and universal belief in the existence of God and the

immortality of the soul. It comes from God, so that in this deeper sense, the voice of the people is the voice of God.

I. In direct proof of the immortality of the soul of man, we may, in the first place, mention some mental phenomena which cannot be accounted for on the hypothesis that man is altogether mortal. There are but two primary substances in the universe known to philosophers; these are matter and spirit. Everything within the range of human thought may be traced to one or the other of these substances. Matter is known by certain properties, and spirit by certain phenomena. If man is altogether mortal, then every property and phenomenon must be accounted for from a materialistic standpoint. If there are phenomena in man that do not inhere in matter, then they are not matter, and must belong to spirit. Our limits will permit us to do but little more than name these mental phenomena:

1. *The phenomenon of will, or volition.* Every intelligent man is conscious that he wills; but no man is conscious that he wills with the hand or foot. He is perfectly conscious that he does not. If volition is a property of matter, then it must inhere in all matter. Inertia is a property of matter, and it is not capable of self-action. If it be said that the power of volition is in the brain, we answer that the brain is matter, and is no more capable of self-action than the hand or foot. It is absurd to suppose that the brain wills. Inertia is as much a property of the brain as it is of the hand. But we possess some power by which the muscles are put in motion. It is not a power that inheres in matter, but in something above matter, and that something we call mind. We may lay this down as a grand truth that *"the mind of each man is the man."*

2. *The phenomenon of memory.* This is a noble power in man. But for this faculty the whole world, with all it includes, would be but a succession of ideas, without the possibility of improvement. But we do remember. Think a moment of the

vast number of thoughts and ideas the mind is capable of retaining. Now observe that the brain is matter, and if memory is only a property of matter, then thought and ideas are matter, and as all matter occupies more or less space, it is impossible to conceive how the human brain could gather and retain as many ideas and thoughts as it does. Think of the vast attainments of such men as Newton, Bacon, Butler, and Locke; of the ten thousand thoughts and ideas gathered up and retained within the small compass of the brain; and then assume that the human mind is nothing but matter, and we are left in mid-ocean without a single principle of philosophy to sustain us.

It is generally admitted that the human body is continually undergoing changes, and in the course of a few years the whole body has changed. Every particle of the body, including the brain, passes away, and new matter occupies the place. Now, if memory is a property of matter, it, too, must pass away, and hence it would be impossible to retain any thoughts, ideas, or knowledge that we obtained or possessed years ago. But every intelligent man knows that he does retain ideas, thoughts, and knowledge which he obtained years ago. Therefore, we conclude that memory is not, and cannot be a property of matter.

3. *The phenomenon of intelligence.* This is a very strong argument in favor of the immortality of the soul. Every man is conscious that he thinks, but no man is conscious that he thinks with his hand or foot. The simple question to be considered is this, What thinks? "It is as absurd to suppose that a brain thinks as that an eye sees or a finger feels. If the *nerve* be paralyzed, there is no vision, though the eye be perfect." If the power to think and reason is a property of matter, then it must be a property of all matter, and that which does not think is not matter. "If anything essential to matter be taken away, it must cease to be matter, and if something be added which is not essential, that something must have its own essential prop-

erties as a separate identity or substance, and can form no part of matter; and if that something which is supposed to be added be thought, it is not matter that thinks, but something added to it." If it is matter or a property of matter that thinks, then it must be essential to matter, and if it is essential to matter, it must inhere in all matter. One of two things, then, must be true; either all matter thinks, or else that which does not think is not matter. The only reasonable conclusion is, that man is not altogether mortal, but that "a rational soul is joined to matter, and that it is the soul that thinks, and not matter."

4. *The phenomenon of conscious identity.* There is no argument outside of the Word of God that more directly proves the immortality of the soul than that of conscious identity. The presumption that the *ego* cannot exist without this particular body is absurd. No matter what theory we advocate, we cannot get away from the fact of conscious identity. We know that the body is continually undergoing changes. Vast changes sometimes occur in a very short time, but the man at seventy is conscious that he is the same person he was forty years before. He is not conscious that the same particles of matter belong to his body that were there forty years before; indeed, he has the very best reason to believe that it is not so, yet he is conscious that he is the *very identical person* he was before. Now, if consciousness is a property of matter, then of course it is the body, or some part of the body, that is conscious of its own identity. But how can this be, since every part of the body is continually undergoing changes? "Does the body consist of the same particles of matter now that it did years ago? Certainly not; the waste has been supplied with new matter, and yet the person is conscious of having preserved his identity in spite of all the changes which have taken place in his body. He is certain that he that thinks and feels now is he that thought and felt before these changes took place. This proves that the conscious mind, which

preserves its identity amid all the changes of the body, is not the body." If the mind, or that which thinks, were the body, or any part of the body, this constant change which is going on in the body would necessarily destroy all conscious identity. But the *ego* lives from childhood to old age.

3. *The phenomenon of desire.* If man is altogether mortal, it would be most reasonable to suppose that in the material universe he could find enough to satisfy every aspiration. But this, as every rational person knows, is not the case. Wealth, honor, power, pleasure, and education have been tested in all the ages and among all people, and have failed. There is not enough in all material things to satisfy the aspirations of one soul. The reason is that the soul is not matter, but spirit, and can find satisfaction in nothing less than that eternal Spirit that formed it. Add to this innate desire of the soul for something more and better than can be found in the material universe its vast powers for improvement, and you have an argument in favor of the immortality of the soul which no man can gainsay. Dissatisfaction with what we are and with our environments is ever present with us. There are within us aspirations that all material things cannot supply. Solomon in all his glory was not satisfied. Again and again he said, "Vanity of vanities, all is vanity." A great thinker said: "Give a man half a universe, and he will at once quarrel with the holder of the other half. What he needs is God's infinite universe all to himself." From the history of mankind the evidences are that the possession of the whole material universe would not satisfy that something within. What does this all mean? Have the gods dealt kindly with us in planting within aspirations and longings which can never be realized? The psalmist opens the door and lets in a flood of light when he says, "As for me, I shall behold thy face in righteousness: *I shall be satisfied, when I awake, with thy likeness.*" That means immortality and life beyond.

II. We turn now to the Scriptures for direct proof. We can give only a few of the many passages bearing on this question. First from the Old Testament: "But I know that my redeemer liveth, and that he shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. My reins are consumed within me" (Job 19:25-27). "As for me I shall behold thy face in righteousness" (Ps. 17:15). "My flesh also shall dwell in safety. For thou wilt not leave my soul to Sheol [the grave]; neither wilt thou suffer thine holy one [ones] to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; in thy right hand there are pleasures *for evermore*" (Ps. 16:9-11). "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me" (Ps. 23:4). "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73:24).

Let it be remembered that the Old Testament saints believed in a future state, the resurrection of the body, and the immortality of the soul. These three points of doctrine hang together, and mutually imply each other. Remove these three thoughts, or any one of them from these, and kindred passages, and they are meaningless. While the immortality of the soul is not in so many words affirmed in these passages, yet the whole bearing is in that doctrine. If man is altogether mortal, if there is nothing remaining for him after this life, how are we to interpret these passages? Were the sacred writers mistaken? or did they intend to deceive? We cannot allow either one, for "holy men of God spake as they were moved by the Holy Ghost."

"The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but labour and sorrow; for it is soon gone, and *we fly away*" (Ps. 90:10). What flies away? Not the life, for *it is*

cut off. *"We fly away."* Now, if it be true that the whole man dies when the body dies, in what sense can it be said that he flies away? Does laying the body in the grave convey the idea of *flying away?* "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). When and where is this shining to take place? Not in this world, for men do not live *forever and ever* here. It cannot be in the grave, for men do not shine in the grave. It must be in another life and in another world. "And the dust return to the earth as it was, and the *spirit* return unto God who gave it" (Eccl. 12:7). By the dust returning to the earth, the writer evidently refers to death and the dissolution of the body. But the spirit returns to God. This, without any argument, proves that the soul does not return to the dust with the body.

We will give a few passages from the New Testament. It is well to remember that the Jews, except the Sadducees, believed in the immortality of the soul. The texts, therefore, that we may give should be considered in the light of this fact.

"And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). A similar passage may be found in Luke 12:4, 5. These passages teach that the body and soul are not the same, and that the soul does not die with the body. If it were true that man is altogether mortal, then, to kill the body would kill the soul also. Jesus says, men can kill the body, but are not able to kill the soul. How would a Jew that believed in the immortality of the soul most likely understand the words of Christ? "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the

God of the dead, but of the living" (Matt. 22:31, 32). Our Lord links these two great doctrines together, the immortality of the soul and the resurrection of the body. The bodies of these patriarchs had been dead for many centuries. The argument from this text may be stated thus: God is not the God of the dead, but of the living; but God is the God of Abraham, Isaac, and Jacob, and therefore they must be living. But as their bodies were dead, it must have been their souls that were living. This is the only reasonable interpretation that can be given to this text. "Our Lord," says Dr. Clarke, "combats and confutes another opinion of the Sadducees, namely, *that there is neither angel nor spirit,* by showing that the soul is not only immortal, but lives *with God,* even while the body is detained in the dust of the earth."

The history of the rich man and Lazarus (Luke 16:22, 23) is proof positive of the conscious existence of the soul after death. If, as some claim, this is only a parable, we answer that the force of the argument is not thereby weakened in the least. For, if it be a parable, it is founded upon a fact, or a possible fact; or, it is pure fiction. Our Lord would not resort to fiction on a question of such solemn moment. All the parables used by our Saviour were founded on facts, or possible facts. The great moral lesson taught in the history of the rich man and Lazarus is (1) that heaven and hell lie beyond this world; (2) that man has a conscious existence after the death of the body. "And behold, there appeared unto them Moses and Elijah talking with him" (Matt. 17:3). Moses had been dead and buried fifteen hundred years, the account of which is given in Deut. 31:5, 6. The fact, then, that he appeared fifteen hundred years after the death of the body is very direct proof that the soul has a conscious existence after the death of the body. "To-day shalt thou be with me in Paradise" (Luke 23:43). The grave is not paradise. At the time these words were spoken both our Lord and

the thief were about to die, for very shortly after these words were spoken our Saviour said, "Father, into thy hands I commend my spirit: and having said this he gave up the ghost" (Luke 23:46). Now observe the promise. "To-day shalt thou be *with me* in Paradise." They were not together in the grave. Paradise, therefore, must be interpreted to mean a place of happiness, and that, too, after death. They both died, and Jesus commended his spirit to the Father. Wherever the spirit of Jesus went, the spirit, or soul, of the thief went. *They were together that day in paradise.* If they were not, the promise was not fulfilled. If they were together that day in paradise, and Jesus said it should be so, then the conscious existence of the soul after the death of the body is clearly established. "Lord Jesus, receive my spirit" (Acts 7:59). Just before the martyr used these words (verse 56), he said, "I see the heavens opened, and the Son of man standing on the right hand of God." Thus with the heavens opened before him, he exclaimed, "Lord Jesus, receive my spirit." Christ did not receive the body of Stephen up into heaven; and if the soul dies with the body, there was nothing to be received into heaven, and the dying martyr was mistaken.

"Who shall separate us from the love of Christ?" (Rom. 8:35). In this connection, the apostle affirms, in answer to this question, that there is nothing that could separate us from the love of Christ, not even *death.* But if death destroys all conscious existence of the body and soul, then the apostle affirms what is not true.

"For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. . . . Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord. . . . We are of

good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord" (II. Cor. 5:1, 6, 8). "But I am in a strait betwixt the two, having the desire to depart and be with Christ" (Phil. 1:23). What does the apostle mean? "To die is gain," "To be at home in the body," "To be absent from the body," "To be with Christ," "To depart." Remove from all these passages the thought of the conscious existence of the soul after the death of the body, and what meaning can we attach to his language? "To depart and be with Christ." Where? Not in the grave, for the angel said he was not there, but was risen from the dead. Paul affirms that Christ was "received up into glory." Then to be with Christ is to be in glory.

It is in harmony with our highest conceptions of the wisdom, goodness, and benevolence of God that he should provide for the future happiness of his children. Jesus said, "I go to prepare a place for you." The arrangements are all made; the future home of the pure in heart is ready. Ample provisions to satisfy the aspirations of the soul are all provided. "In my Father's house are many mansions." God, immortality, heaven—these three words express and imply all the soul will ever need or want.

Concerning the importance of man's future existence, Dr. Miley says: "Without the truth of immortality, the deepest, divinest verities of Christianity must be denied. No place can remain for a divine incarnation in the person of the Son of God, as for an atonement for sin in the voluntary sacrifice of himself. If we are to perish utterly in the event of death, we need no salvation from a future wrath, no Saviour who shall bring us to future blessedness. Hence it is that the central truths of our Christian soteriology mean the immortality of the soul."

CHAPTER XII.

THE EXISTENCE OF ANGELS.

The existence of angels, while it cannot be proven *a priori,* is very generally accepted in all religions. Theologians do not all agree as to the nature of angels, but agree generally that they exist. Concerning the nature of angels, the prevailing opinion is that they are spiritual beings and stand first in rank and dignity among created intelligences. Some of the Christian fathers believed that angels had bodies somewhat similar to man, but the more general opinion was, and now is, that "they are substances entirely spiritual, who can, at any time, assume bodies and appear in human form." The heathen philosophers and poets generally agreed as to the existence of intelligent beings superior to man. Because the angels are spiritual beings, we are not hence to infer that they are pure spirit. The resurrection bodies of the saints will be spiritual, but not pure spirit. It will be a body, visible and real. So, while angels may have bodies altogether different from the resurrection bodies of the saints, it is but reasonable to believe that they have visible, tangible forms—not visible to mortal eyes, but visible to the spiritual vision. The idea of associating with the angels carries with it the idea of tangibility—real form.

Throughout the Old and the New Testament we find frequent references to this class of created intelligences, who have often been sent with messages to this world. In Gen. 22: 11, it is recorded that an angel appeared to Abraham. In II. Sam. 24: 15-17, we have an account of how God used an angel as a minister of wrath. A similar case is recorded in Isa. 27: 36. In Judg. 13: 3-20, we have an account of how an angel appeared to

Manoah. In Luke 1:19, and 2:8-15, we have direct proof of the existence of angels, who were sent as messengers from God to man. Then in Matt. 28:2-4, we have the account of angels who were directly connected with the resurrection of Christ. An angel was sent to the apostles in prison. (Acts 5:19, 20.) Then, again, we are informed that an angel delivered Peter out of prison. (Acts 12:7-11.) These are only a few of the many passages in the Bible to prove the existence of angels. By these, and many other similar passages, two facts are established: (1) What is said in these texts concerning angels cannot be applied to man. (2) What is said to have been done by angels could not have been accomplished by an inhabitant of this world.

As to the time when angels were created, we have no information. The general opinion is that they were created some time prior to the time of creation described by Moses. Our knowledge of God and his works dates back to the time when he created the heaven and the earth. (Gen. 1:1.) What he did in that incomprehensible eternity we know not. *He always was.* Of such an existence we can form no conceptions. It comes to the human mind like the vastness of space. Beyond all worlds there is that limitless realm of space. In that incomprehensible eternity and that boundless realm of space, for aught we know, the Almighty Father may have created vast systems of worlds, not in any way connected with that to which our little earth belongs. He might have peopled them with intelligent beings far superior to man, or even the angels referred to in the Scriptures. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out" (Rom. 11:33). While it is not important that we should know the time when God created the angels, it is important that we believe in their existence. A denial of this fact would unsettle the meaning of many passages of Scripture.

As to the number of these spiritual beings, we have no certain information, but the representation in the Bible is, that there is a vast company. "The chariots of God are twenty thousand, even thousands upon thousands" (Ps. 68:17). Jesus said to Peter, "Thinkest thou that I cannot beseech my Father, and he shall even now send me *more* than twelve legions of angels?" (Matt. 26:53.) Paul speaks of "innumerable hosts of angels" (Heb. 12:22). John says, "And I saw, and I heard a voice of *many* angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11). The impression made upon the mind is that it must be a very great company.

Of the different orders of angels, nothing very definite is set forth in the Scriptures. Some have distributed angels into nine orders. The Jews reckon four orders. As to the number of orders, we are not informed. But "following the Scripture account, we shall find mention made of different orders of these superior beings, for such a distinction of order seems intimated in the names given to different classes. Thus we have *thrones, dominions, principalities, powers, authorities, living ones, cherubim, seraphim.* That some of these titles may indicate the same class of angels is probable, but that they all should be but different appellations of one common and equal order is improbable."

From what is said in the Scriptures concerning these spiritual beings, it is but reasonable to conclude that they are superior to man. How much superior we may not know. Man was made "a little lower than the angels" (Heb. 2:7, 9), but, in due time, if pure and good, he will be "equal unto the angels" (Luke 20:36). A few passages setting forth the superiority of angels over man may suffice: "Bless the Lord, ye angels of his: ye mighty in strength, that fulfil his word" (Ps. 103:20).

They have superior power. This is evident from what is said of the two angels that came to Lot and destroyed Sodom. (Gen. 19:11.) The angel that wrestled with Jacob. (Gen. 32:25.) The angel that smote Israel from Dan to Beersheba. (II. Sam. 24:15, 16.) In Isa. 27:36, we have an account of an angel that slew one hundred and eighty-four thousand Assyrians in one night.

The Scriptures warrant us in the belief that angels have a spiritual nature. Dr. Miley says, "Their endowments and activities allow no other view." It is a mystery to us how they were sometimes visible and sometimes not. They had the power to manifest themselves to the eye of man, but whether this power was inherent, or a direct gift from God, we may not know; but their amazing activity establishes beyond all reasonable doubt that they have a spiritual nature. For aught we know, they may be around and about us all the time. In the economy of salvation this may be a part of their employment. "To do service for the sake of them that shall inherit salvation." In Ps. 34:7, we read, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Angels were often sent as messengers to this world, and are represented as interested in the affairs of mankind. When Jesus was born in Bethlehem, they made the announcement to the shepherds. (Luke 2:8-15.) When he suffered in the garden, an angel came and strengthened him. (Luke 22:43.) When he arose, they were at the tomb. (Matt. 28:2-4.) When he ascended into heaven, they came and accompanied him to the throne. (Acts 1:9.) They are deeply interested in the salvation of mankind. (Luke 15:10.)

Angels are ministering spirits. Paul asks the question, "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14.) While this is in the form of a question, it is nevertheless an

affirmation, for the Hebrews often express the strongest affirmation by an interrogation. Dr. Spencer says: "They pity our human frailties, and secretly suggest comfort, when we perceive it not; they are ready to help us, as the bad angels are to tempt us; always they stand looking into the face of God to receive orders, which they no sooner have than they readily despatch." God could manage the affairs of his universe without the assistance of either men or angels; but it seems to be in harmony with his will to employ both men and angels in the execution of his plans. However limited our knowledge as to the nature, number, and employment of angels may be, the fact remains, that if we are what we ought to be, and may be, we shall not only be "equal unto the angels," but dwell with them forever and ever. The idea of being equal unto the angels and dwelling with them forever is not only a pleasant reflection, but peculiarly elevating. The humble Christian as he presses onward and upward, surrounded by foes visible and invisible, can comfort himself with the inspiring thought that it will not always be thus. *God has provided some better things for us.*

CHAPTER XIII.

EXISTENCE AND EVIL INFLUENCE OF DEVILS.

The Scriptures clearly and emphatically teach the separate, distinct, and personal existence of a devil, and of an innumerable host of evil spirits commonly called devils. While, in the strict propriety of scripture language, there is but one devil—one prince of the power of the air—one Belial—one adversary, —he is joined by a host of evil spirits, partaking of the same nature and engaged in the same work with the father of lies.

In II. Peter 2: 4, and Jude 6, mention is made of angels that sinned and were "cast . . . down to hell"; they "kept not their own principality, but left their proper habitation." We are not informed when this apostacy occurred, nor of the number involved in it. But there appears to be one chief apostate angel, called the Devil, Satan, Beelzebub, Deceiver, and Adversary.

Those who deny the personal existence of a devil have strangely different methods of interpreting the Scriptures. One says the devil personifies some evil principle; another says it is the evil propensity of the heart; while others say the devil means some disease, madness, or insanity. A few plain passages of Scripture will show the absurdity of this method of interpreting God's holy Word. The sacred writers were not so careless as to use language so vaguely. If there is no personal devil, how are we to understand the case of the man that dwelt among the tombs, as recorded in Mark 5: 2-16, and Luke 8: 27-38? This man was possessed of *many devils.* These devils *"besought him."* They *"came out from the man."* They "entered into the swine." These devils had a personal existence

separate and apart from the man out of whom they were cast. They entered into the man, and went out of him. They existed before they entered into him, and they existed after they went out. The actions ascribed to these devils are such as belong only to real personal beings. Professor Henderson says: "The position attempted to be maintained, that by Satan we are merely to understand 'a symbolic person,' an evil disposition, etc., cannot be reconciled with any rational or consistent principles of scripture interpretation, and deserves to be classed with the hypothesis that our Saviour himself had no real existence, but, as described by the evangelist, is only a personification of virtue or moral excellence."

The fact should not be overlooked that in the time of Christ and the apostles the existence of devils and demoniacal spirits was the common belief among both Jews and Gentiles. If it be not true, then Christ and the apostles, by their teaching, encouraged the people to believe what they knew was an error. Dr. Whately says: "Nor can it be said that Jesus and his apostles merely left men in their belief, not thinking it worth while to undeceive them, and trusting that in time they of themselves would discover their mistake. On the contrary, our Lord and his followers very decidedly and strongly *confirm* the doctrine by numerous express declarations. For instance, our Lord, in his explanation of the parable of the tares and wheat, says expressly that the enemy who sows the tares is the devil. And again, in explaining that portion of the parable of the sower in which it is said that the birds devoured the seed that fell on the trodden wayside, he says, 'Then cometh the evil one, and snatcheth away that which hath been sown in his heart.' If, therefore, the belief in evil spirits is altogether a vulgar error, it certainly is not an error which Jesus and his apostles merely neglected to correct, or which they merely connived at, but which they decidedly inculcated." There is no doctrine more clearly

taught in the Holy Scriptures than that concerning the personal existence of the devil and evil spirits.

What if we do not know the time or circumstances under which the devil and evil spirits originated? Neither are we informed concerning the time when and circumstances under which good angels originated. If we deny the one, for the very same reason we may deny the other. But we turn again to the direct testimony of the Scriptures. "And devils also came out from many, crying out, and saying, Thou art the Son of God" (Luke 4:41). In Mark 1:23-27, there is a similar passage. The evil spirit cried out—cried with a loud voice. The evil spirit talked and came out at the command of Christ, thus evincing marks of intelligence which belong to real personal beings.

To show the absurdity of the views entertained by those who deny the doctrine of a personal devil, we will give a few texts in which the word "devil" occurs, and leave the reader to substitute *disease, scribe, Pharisee, evil propensity,* or *insanity* in its stead. "And the enemy that sowed them is the *devil*" (Matt. 13:39). "The *devil* and his angels" (Matt. 25:41). "But resist the *devil,* and he will flee from you" (Jas. 4:7). "Your adversary the *devil,* as a roaring lion, walketh about" (I. Peter 5:8). "He that doeth sin is of the *devil;* for the *devil* sinneth from the beginning" (I. John 3:8). "The *devils* also believe, and shudder" (Jas. 2:19).

"Upon the same principle that the devil can be philosophized into a figure of speech, or a personification of a bad principle, can the Almighty Jehovah be figured out of existence as a real being and proved to be nothing more than an eastern metaphor or a rhetorical flourish."

If the demons said to be cast out by Christ were only diseases, the evangelists were very unfortunate in the use of language. In Matt. 4:24, and Mark 1:34, the evangelists say that our Lord healed diseases and cast out devils, thus clearly distinguish-

ing between the healing of diseases and the casting out of devils. The scribes and Pharisees believed in the existence of devils, and charged Christ, not only with having a devil, but of casting out devils by or through the prince of devils. (See Matt. 11: 18; Luke 7: 33; Matt. 9: 34; and Mark 3: 22.) "It seems strange," says Dr. Lightfoot, "to find men at this distance of time questioning the truth of that which neither scribes nor Pharisees then doubted; nor did they ever object against the pretensions of Christ and his apostles to cast them out. And if the whole business of demonism had been only a *vulgar error* (as wise men now tell us), what a fine opportunity had the *wise* men then to unmask the whole matter, and thus pour contempt on the pretensions of our blessed Lord and his followers, who held it to be one proof of their mission *that demons were subject to them.*"

The temptation of Christ, recorded in Matt. 4: 1-11, is positive proof that the devil is a real being, and not a mere personification of that which is evil. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." And when the tempter came to him, he said, "If thou art the Son of God, command that these stones become bread." Whatever or whoever it was that tempted Christ came to him and went away from him. "Who was he? Where did he come from? Where did he go?" Christ was *holy, harmless,* and *undefiled,* so it will not do to say that it was a personification of any evil that was in him. "If the devil which came to Christ and went away from him was not a real being,—nothing but a figure of speech,—then what were the *angels* which came to him after the devil left him? If they were nothing but metaphors, how can any man on earth prove that Christ was a real being? There is just as much reason in supposing that Christ was a metaphor as either of the others. But if the angels were real beings, and Christ a real being, how can it be supposed that the devil was

nothing but a figure of speech, when he had fully as much to do in the performance as any of them."

It is worthy of special note that the devils cast out by Christ and his apostles were called spirits, πνεῦμα This could not with any degree of propriety be applied to disease. "And when even was come, they brought unto him many possessed with devils: and he cast out the spirits [πνεύματα] with a word, and healed all that were sick" (Matt. 8:16). "And he called unto him his twelve disciples, and gave them authority over unclean spirits, [πνευμάτων] to cast them out, and to heal all manner of disease and all manner of sickness" (Matt. 10:1). Now observe that there is a manifest distinction between *devils* and *diseases*. Jesus healed the sick and cast out the devils. The disciples went out with authority to "heal all manner of sickness and all manner of disease," and to cast out "unclean spirits." Why this distinction if devil, unclean spirit, and disease all mean the same thing? If Christ and the apostles did not cast out real, personal devils, they deceived the people, for the people believed in the real existence of evil spirits, or demons, and both Christ and the apostles professed to cast them out.

Let no one be deceived or led astray by the subtle reasoning of those who deny the existence of a real personal devil. The Scriptures as clearly teach this truth as any other truth. Throughout the Scriptures he is represented as a real being; an enemy to God and man, using all his power to rob God of his glory and win the souls of the children of men.

Dr. Miley, in summing up the work and influences of evil spirits, says: "They are actuated by a common impulse of hatred against God and man. This appears in the whole history of their agency. A central purpose, springing from their malignance, is to compass the moral ruin of the race. Their method is to lead man into sin and to counterwork the means of his salvation. This appears in the temptation of Eve (Gen. 3:1-6),

in the temptation of our Lord in the wilderness (Matt. 4: 1-11), in the seduction of Judas into his work of betrayal (Luke 22: 3, 4), in the power of darkness, which may well signify the rulers of the darkness, and their rage against our Lord in the hour providentially permitted to his murderers (Luke 22: 53; Eph. 6: 12), in the sowing of tares among the good seed (Matt. 13: 39), in catching away the word of the kingdom before it can become profitable (Matt. 13: 39)."

But over against the doctrine concerning the existence of a personal devil and evil spirits; over against this power of this evil, malignant influence; over against the fall in Adam, and the consequent depravity of the whole human race; over against the existence of moral evil and its dire results, both in time and eternity, we set up Christ's atonement, his mediation, the influence of the Holy Spirit, salvation, and eternal life. "To this end was the Son of God manifested, that he might destroy the works of the devil" (I. John 3: 8).

CHAPTER XIV.

EVIDENCES OF CHRISTIANITY.

Concerning the evidences of the divine origin of Christianity, the range of argument is so vast that in a treatise of this kind we can do no more than state a few of the leading arguments in its defense. We can promise nothing new, except, it may be, in the order in which the arguments are stated. The question to be considered is this, *Is Christianity from God, or is it the wicked contrivance of men?* If the evidence of its divine origin is such as would be considered sufficient to establish any other fact, then there is no reason why it should not establish the truth of Christianity.

1. *A revelation from God possible.* If it be admitted that God exists, and that he created the heaven and earth, "this is all we need to prove a revelation possible." The evidence in favor of the existence of God is so overwhelming that but few have the courage, or, rather, the audacity, to deny it. Admitting, then, that God exists, and that he created man, it would be folly to assert that he who created man, and organized the human mind, was not capable of revealing himself to it and through it. It is a wicked reflection on the wisdom, power, and goodness of God to say that after he had created man, and placed him on the earth, he so effectually closed the door between himself and his creatures as to render it impossible to communicate with them. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? . . . He that teacheth man knowledge, shall not he know?" God, in the plenitude of his eternal goodness, has, in various ways, and at different times, made supernatural revelations of himself and of his will to man.

In Heb. 1:1, Paul says, "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." Under the wise supervision of his gracious providence these revelations, given at sundry times and in divers manners, have been committed to writing, which we now have in the Holy Scriptures. The harmony and majesty of these sacred writings, given in the manner Paul describes, are standing proofs of their supernatural origin.

It is objected by some that a revelation claiming to be supernatural should not have been given to man through man. God could have revealed to man in another way, but he did as it pleased him, and as he, in his own infinite wisdom, saw it would be best for man. The love of God, the Fatherhood of God, and his gracious condescension are all shown, not only in the fact of such a revelation, but in the manner of giving it. But unregenerate man is ever prone to find fault with the operations of his wise and gracious providences.

2. *A revelation from God necessary.* It is a self-evident truth that man is a free moral agent; and hence, morally responsible. We cannot divorce from our own individual consciousness the feeling of individual responsibility. In some way, no matter how, it inheres in our very nature. The question, then, is this, Can we, by communing with ourselves and nature around us, learn all we need to know about our origin and destiny? Whence are we? and whither bound? are questions which have engaged the thoughts of the most enlightened minds of all the ages. Which of the philosophers answered these questions satisfactorily to themselves or their pupils? Not one. Socrates, Plato, and Aristotle, whose wisdom and learning raised them far above the masses, were in constant doubt concerning their duty and destiny. The best and clearest utterances they ever made concerning an after life were shad-

owed by that cold and cheerless word "if." What was true two thousand years ago is true to-day. All nations, and parts of nations, in the absence of a divine revelation, are sitting in darkness, and dwelling in the region and shadow of death. They are not only ignorant of their origin and destiny, but of God and his attributes. This is evident from the nature of their worship. All nations worship. There is in man a consciousness of responsibility which leads him to worship something. In the material universe there are evident marks of design and workmanship. But how shall man know how to worship the Maker of all these things? Whatever his sense of moral responsibility may be, he does not, and cannot know how to approach God. Without a revelation other than what is manifest in the realm of nature, "he can attain to no certain knowledge of God, of Christ, of the Holy Ghost, of pardon, of justification, of sanctification, of happiness, of a future state of rewards and punishments." This is no mere speculation; it is a fact, attested by the history of all heathen nations in all the ages.

"It is," says Dr. Leland, "an easy thing to speak in high terms of what the light of nature and reason can lead men to, now that it has been so greatly assisted by the light communicated from the Christian Revelation. Men that have been educated under the gospel, and who have access to the discoveries there made, may pursue and improve those discoveries, and then securely boast of what mighty things they can do by the strength of their own reason and penetration. But the proper way to know the true force of natural reason, and what may be expected from it when left to itself in the present state of mankind, is to consider what was done in matters of religion under the mere guidance of human reason, in those nations and ages in which it was diligently cultivated, and when polite literature and the liberal arts were in their highest elevation. It would

argue great arrogance in us to suppose that we have a more comprehensive reach of thought, greater penetration and force of reason than those sublime geniuses which have been the admiration of all succeeding ages. Since, therefore, they, with all their learning and vast abilities, were at so great a loss in what related to the knowledge and worship of the only true God, in opposition to all idolatry and polytheism, there is just ground to suppose that if we had been left merely to ourselves, and had not the benefit of divine revelation, we should have been still wandering in the mazes of error, even in matters of the highest consequence."

3. Having considered the possibility and necessity of a supernatural revelation from God to man, it is proper that we should inquire as to the *probability* of such revelation, it being established beyond all controversy that man, abstract of a divine revelation from God, cannot arrive at truths such as his own intuitions dictate to be important and desirable. He cannot know God, nor his will; he cannot, from reason and nature, know what his duties to God, himself, and his fellow-beings are; he cannot find out with any degree of certainty anything about his origin or destiny; he cannot find out how to obtain relief from the burden of sin which he feels in his own heart. He worships, but he does not know how to worship, nor what he worships. In the face of these facts, which no intelligent person will deny, what are the probabilities in favor of a revelation from God to man?

Does God as our Creator and Father care for us? Is it in harmony with our idea of a wise and benevolent Father to leave his intelligent creatures in such a sad condition? Dr. Miley asks these pertinent questions: "Must each soul be its own and only prophet? Shall no one sent from God speak to us? Shall the Heavenly Father, veiled from the eye of his children, be forever silent to their ear? Shall he never speak to the world

so long waiting and listening for his voice? If man were wholly destitute of all religious feeling in his nature; if he were altogether free from any and all consciousness of responsibility; and if he were not inclined to worship anything, the necessity for, and the probabilities of, a supernatural revelation from God would not be so apparent. But putting all these facts together, it is most reasonable to suppose that God would, in some way, make a more complete disclosure of himself to man than that which he can gather from nature alone."

4. *The Old Testament.* There is such a book. It must have been written some time, and by some person or persons. If it were not written by the persons whose names it bears, by whom, then, was it written? The several books of the Old Testament are known to have existed for many centuries. Now if their origin is not what is claimed for them, then let the objector tell when and by whom they were written. This is no more than we would demand in relation to any other book.

The internal evidence of their genuineness is very clear and conclusive. The Old Testament opens with what claims to be the history of the creation, written by Moses. "For a hundred and fifty generations the question has been urgently pressed, Who but Moses wrote the Pentateuch? And no response has been heard but the voice of echo, answering, 'Who?'"

In proof of the genuineness of the Old Testament Scriptures, we have the testimony of Josephus and Philo, the Egyptian Jew. Then we have the testimony of all the Jewish rabbins, and the whole Christian world for the last eighteen hundred years. What more and better testimony is necessary to establish the genuineness of any book? "Can there be a record produced from Egypt, Phœnicia, Greece, or Rome which gives as clear an account of the origin and progress of these nations, and which presents the same amount of internal evidence of genuineness?" We unhesitatingly answer, No. If the external and in-

ternal evidences of the genuineness and authenticity of the Old Testament Scriptures which we have is to be rejected and set aside as insufficient and untrustworthy, then all history and records of ancient times and nations must be repudiated, and all the past is all a blank. We ask nothing to be accepted as proof of the genuineness of the Old Testament Scriptures that we would not be willing to accept as proof of the genuineness of any other book.

5. *The New Testament.* The evidences in favor of the genuineness, authenticity, and inspiration of the New Testament are very abundant. We have such a book, and it must have had an origin. Some person or persons must have written it. The question, then, is this, When and by whom was it written? If the books which form the New Testament were not written at, or about the time they claim to have been, at or about what time were they written? If they were not written by those to whom they are ascribed, by whom, then, were they written? If we say that "Paradise Lost" was not written by Milton, then, in all fairness, we should be able to show by whom it was written. If the records of the life and works of Jesus Christ were not written by Matthew, Mark, Luke, and John, by whom were they written? Are these records true or are they false? Was there such a person as Jesus Christ? Were there such persons as Matthew, Mark, Luke, and John? If it could be shown that no such person as Jesus Christ ever lived on earth, and that the New Testament had been written by others than those to whom its authorship is ascribed, it doubtless would have been done long since. The fact that it has not been done in eighteen hundred years is evidence that it cannot be done.

The sum of the argument, when carried to the last analysis, is this: It is said that a man by the name of Alexander lived, and was a great military chieftain. But how do we know, living in the nineteenth century, that such a man lived? Simply

upon the testimony of others (and we dare not deny it) that such a man lived. But if we prove that he was no such military genius as he is represented to have been, then we convict the witnesses of falsehood, and thereby destroy their testimony. For the same witnesses that testify to the fact that he lived testify that he was a great military chieftain.

And now certain men affirm that at a certain time a person called Jesus lived on earth, worked miracles, was crucified, and rose from the dead. The same men who say that such a man lived say also that he worked miracles, was crucified, and rose from the dead. If we reject their testimony in one part, we must reject it altogether.

Concerning the genuineness and authenticity of the New Testament there are no reasonable grounds for doubt. At an early day the New Testament was translated into other languages, and if it were a fraud, it would have been an easy matter to detect it. But even the enemies of Christianity did not raise this question. In the second, third, and fourth centuries such learned men and philosophers as Celsus, Porphyry, Hierocles, and Julian arrayed themselves against Christianity, and were met by Origin, Eusebius, Augustine, Jerome, and Cyril. During this famous controversy nearly every book in the New Testament, as we now have them, was quoted from on both sides. And "let it be distinctly noted that no one of the combatants on either side ever so much as raised a question concerning the genuineness and authenticity of one single book of the New Testament." How is this to be accounted for, if the New Testament is a fraud? Would it not be most reasonable to conclude that some one or other of those learned men would have raised that question if there had been any doubts about it? There is no fact in the history of all the past ages that comes to us so well authenticated as the genuineness of the New Testament. We

have an unbroken chain of evidence, from friends and enemies, running back to the very time that Jesus lived.

6. *Inspiration of the Scriptures.* The Scriptures claim to be a revelation from God. The question, then, is this, Do the Scriptures on their face merit this claim? Is there anything in the truth taught and spirit breathed that would indicate their inspiration. Observe carefully "the central ideas in them; the spirituality and the elevation of their design; the majesty and the simplicity of their style; the candor, disinterestedness, and uprightness of the penmen; the harmonious agreement of their various parts; their wonderful efficacy on the consciences and character of mankind; their astonishing preservation; the multitude of miracles wrought in confirmation of the doctrine they contain, and the exact fulfillment of all their predictions up to this hour; then ask, if all this can be the production of wicked, designing men." Add to this summary the complete adaptation of the Holy Scriptures to all times and peoples, and you have sufficient evidence to prove their claim to inspiration.

7. *Credibility of the Holy Scriptures.* A book may be authentic, and yet not credible. It is possible that a book may have been written by the person to whom it is imputed, and the contents not worthy of confidence. To imply as much as possible, the point to be considered now is not whether the Scriptures are inspired, but are they worthy of belief? Is the gospel history true? Are the statements of the sacred writers worthy of our confidence?

One of two things must be true. The Scriptures were written by bad men or by good men. There is no third class by which they could have been written. Now do the Scriptures on their face indicate that they were written by bad men? Is it credible that wicked, evil, designing men would teach such doctrine and lay down such precepts as those contained in the Holy Scriptures? Would bad men write a law that would con-

tinually and eternally condemn themselves? Sir William Jones says, "I am of the opinion that the Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age and language they may be written." Is it credible that such a book was written by bad men?

If, then, the Scriptures were not written by bad men, they must have been written by good men; and if they were written by good men, they must have been inspired, for they so claimed, and good men will not deceive. If the Scriptures are not inspired, then the writers are guilty of falsehood, and if guilty of falsehood, they were not good men. The conclusion, therefore, is this: (1) That the Holy Scriptures were not written by bad men. (2) They must have been written by good men; and if by good men, they were inspired, as they claimed to be, and if the writers were inspired, then the Scriptures are a revelation from God, and what the writers state is credible.

8. *Miracles.* In a theological sense, a miracle "is a work effected different from the common and regular method of providence by the power of God himself, for the proof of some particular message, or in attestation of the authority of some particular divine message." Dr. Miley defines a miracle to be "a supernatural event wrought by the immediate agency of God, to accredit some messenger as divinely commissioned or some truth as divinely given." The most direct and positive evidence of the truth of divine inspiration is that it is confirmed by miracles. If a divine revelation to man is necessary, then miracles are necessary, for without these the truth would not be sufficiently confirmed. If a divine revelation is possible and probable, the miracles are possible and probable, for they mutually imply each other. Under the head of miracles, we include prophecy. "The revelation of the divine will by inspired

persons is, as such, miraculous." Whoever, therefore, believes in the existence of God must admit the possibility and probability of miracles. Prophecies fulfilled and miracles performed are alike supernatural.

Miracles, when performed, must be considered as direct and positive proof of the divinity of the doctrine in behalf of which they are wrought. Admitting that God is able to perform a miracle, it only remains to be shown that the miracles recorded in the Bible are genuine; that they were actually performed. We can do no more at present than to state a few of the arguments in favor of their genuineness: (1) The miracles recorded in the Bible were all, with but few exceptions, performed in a public manner. They were not wrought in secret, and then reported by a few intimate friends. Many of them were witnessed by thousands of friends and foes. (2) The number and variety of the miracles were such that the people who witnessed them could test them by their senses. Is it reasonable to suppose that the thousands who were present on different occasions were all deceived? (3) The miracles recorded were *"instantaneous and complete.* No time for second causes to operate was left—no room for human means to intervene."

The fact that such a person as Christ lived on earth is no longer denied by any intelligent skeptic. That he performed miracles in the presence of many witnesses is as well established as any historic fact of past ages. During the time of Christ the people did not call in question the fact that he wrought miracles, but ascribed them to the power of demons. The chief priests and Pharisees in council said of Jesus, *"This man doeth many miracles."*

But we have testimony concerning the miracles of Christ beside the plain statement in the Scripture. In the Talmud, you will find that the Jewish rabbis acknowledged that Christ performed miracles, but held that they were wrought by magic.

Celsus, a learned heathen, who wrote near the close of the second century, admits that Christ performed miracles, but, like the Jewish rabbis, claimed that they were wrought by magic. Hierocles, a learned man, and a violent hater of Christians, does not even question the fact of Christ's miracles. Julian, the emperor of Rome, in the fourth century, acknowledges that Christ performed miracles, but tries to show that they were of little importance, when, in fact, a miracle is a direct exertion of divine power, and a direct proof of the truth of the doctrine in the interest of which it is performed.

It is worthy of special remark that the *fact* of Christ's miracles during the years in which they were performed, and by the people, friends and foes, who lived in the countries where they were performed, was never called in question. "The facts were admitted, but they were attributed to infernal agencies." If it were not a fact that Christ performed miracles, why did not the Pharisees and Sadducees, together with the scribes and doctors of the law, in and about Jerusalem, rise up in his day and deny it, and send their united testimony down through the ages. The fact that they did not do it is evidence that they could not do it. Such a denial as this was all the more important and necessary, when we remember that Christ asserted his claims of his Messiahship by the evidence, *"The very works that I do, bear witness of me."*

9. *Prophecies.* A prophecy is the foretelling of future events, such as no mere human forecast is competent to make. A prophecy fulfilled is as much a miracle of knowledge as raising the dead is a miracle of power. They are alike superhuman. "Men spake from God, being moved by the Holy Ghost." To penetrate the future, and foretell events yet to come, requires nothing less than divine omniscience. A prophecy fulfilled must therefore be considered as direct proof of the truth of Christianity. Prophecies which come from God carry with

them evident marks of their validity, for they are not simply predictions, but predictions fulfilled; not one prediction alone, but many, extending through many thousands of years.

The first prophecy we shall name may be found in Gen. 49:10, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come." This prediction was made by Jacob nearly seventeen hundred years before the birth of Christ, and was literally fulfilled. Shiloh, which means the Messiah, came while Judah yet remained a distinct tribe. The other tribes were gone, but Judah remained and held the scepter until the Shiloh came.

Christ was to come to the second temple. This prediction was literally fulfilled. "And I will fill this house with glory, saith the Lord of hosts" (Haggai 2:7). "And the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant" (Mal. 3:1). While yet the second temple remained the Messiah came, thus literally fulfilling a prophecy which had been made four hundred years before.

The way before Christ was to be prepared by a messenger. "Behold, I send my messenger, and he shall prepare the way before me" (Mal. 3:1). This prediction was exactly fulfilled, when John the Baptist entered upon his ministry. "For this is he that was spoken of by Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight" (Matt. 3:3). To name these predictions is all we need to do in order to show their force.

Concerning the birth of Christ, it was said, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Seven hundred years after this prediction was made it was exactly fulfilled in the person of Mary.

Christ was not to be born in Jerusalem, but in Bethlehem. "But thou, Beth-lehem Ephrathah, which art little to be among

the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting" (Micah 5:2, 3). For the exact fulfillment of this prophecy, read Matt. 2:1-8; Luke 2:4-7.

Many other predictions concerning Jesus Christ were as exactly fulfilled as those we have given. He was to ride into Jerusalem upon an ass's colt; he was to be scourged; he was to be rejected by the Jews; spat upon; numbered with transgressors; placed in the tomb of the rich; should not see corruption; should live after he was cut off. Now all these predictions were exactly fulfilled in Christ, and in no one else. It is well to observe that the predictions concerning Christ "occupied a period of time covering more than a thousand years." Who but an infinite God could so penetrate the future and tell what shall be a thousand years hence? The prophecy did not cause the event, but the event, as foreseen by the omniscient God, produced the prophecy. Those who deny the divine prescience, and yet claim to believe in prophecy, will find some difficulty in harmonizing these predictions concerning Christ with their theory. Prophecy fulfilled proves the divine prescience.

A few other prophecies, and their minute fulfillment, are all we can consider in this connection. Volumes could easily be written upon this subject, showing how wonderfully the prophecies have been fulfilled. Prophecy, providence, God are so united that we cannot separate them. Each includes the other.

Jer. 34:23, foretells that Zedekiah should be taken captive and delivered to the king of Babylon and speak with him and behold his eyes and go to Babylon. Ezek. 12:13, foretells that Zedekiah *should not* see Babylon, but that he should die there. How could both these prophecies be fulfilled? But they were fulfilled to the letter. Zedekiah was taken captive, and did see the king of Babylon face to face and speak to him; not at Babylon, however, but at Riblah. At the latter place his eyes

were put out, and he was then taken to Babylon, and died there. Thus the prophecy was fulfilled to the letter.

Concerning Babylon, Isaiah said, "It shall never be inhabited, neither shall it be dwelt in from generation to generation." How is it now? Babylon, once the glory of the world, is fallen. Her "pomp is brought down to hell." "I will also make it a possession for the porcupine, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts" (Isa. 14:23). All that was predicted by the prophet has been minutely fulfilled. Sixteen centuries have swept over the ruins of that city, and it still remains in ruins.

It was predicted that Tyre should be destroyed by Nebuchadnezzar, king of Babylon. (Ezek. 26:7-17.) Again it was foretold that it should be taken by Alexander. (Isa. 23:6.) These predictions were fulfilled. It was also foretold that Tyre should be finally destroyed. "And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock. She shall be a place for the spreading of nets in the midst of the sea" (Ezek. 26:4, 5). The different specifications in the prophecy were all literally fulfilled. Volney, in his "Ruins," and Cotonicus, who visited Syria in 1598, testify that everything is in ruins. The latter says, "If we except a few arches and baths, and some ruined walls and collapsed towers, and mere rubbish, there is now nothing of Tyre to be discerned." Can any man of to-day look into the future and tell what will befall any city, kingdom, empire, or republic hundreds of years hence?

Concerning Jerusalem, Jesus said, "For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another" (Luke 19:43, 44). This prediction was literally fulfilled when Titus

took that city. It was not only fulfilled in part, but in every particular. "Never was there, never could there be a plainer fulfillment of prophecy." From the exact fulfillment of so many prophecies, stretching over a period of many hundreds of years, may we not justly conclude that "men spake from God, being moved by the Holy Ghost"?

10. *Christianity adapted to the wants and capacities of mankind.* The Scriptures alone give a reasonable account of the origin of matter and mind. All nations, in all time past, have agreed that wrong exists; the Bible alone gives a reasonable account of the origin of moral wrong. All nations have felt the need of a relief from this wrong; the Bible alone offers a remedy. Christianity is adapted to man as a moral, social, and intelligent being. The rich and poor, learned and unlearned, can find in the Bible food, consolation, and instruction. All nations have intuitively felt that something remained for man after this life, but could not demonstrate it; the Bible alone affirms it. The Bible is an old book, written many centuries ago, and yet it is adapted to the wants and capacities of mankind to-day, as well as in past ages. It is up and ahead of the most advanced thought. New truths, and phases of truth, are discovered, but no new truths are added. What God does is perfect. There is not a law nor force in nature but that was there in the early morning of time, but ages passed before some of them were discovered. So in the Bible, new truths and phases of truth are continually coming to the surface, but they were all there when the Book was written. Who but inspired men could write such a book? "Other books are but planets, shining with reflected luster; this book, like the sun, shines with ancient and unborrowed rays."

11. *The success of Christianity.* Without sword or spear or human learning, the founder of Christianity, in an enlightened age of the world, commenced by facts and arguments to set

up a kingdom, the principles of which struck at the center root of all the moral and social evils of the time. He was joined by a few illiterate men, and in less than three hundred years it had spread over the eastern world "and Christianized the Roman empire." "The success of Mohammedanism was the triumph of armies upon the field of battle; the success of Christianity was the triumph of moral influence, truth, peace, virtue." The Jews rejected it, the Gentiles were idolaters, the educated spurned it, and yet the little, feeble party pushed the moral conquest forward until multiplied thousands were brought under its influence. From every defeat it has arisen afresh, and to-day the Christian population of the world cannot be far from five hundred millions. This unparalleled success cannot be accounted for in any way unless we admit that Christianity is divine in its origin. The remarkable preservation, harmony, and circulation of the Scriptures is evidence of a providence which is divine. The Bible is composed of sixty-six books, written by about forty different men, covering a period of more than a thousand years. But few of these writers ever saw each other, and yet these books were preserved separately for a time, and then brought together and formed one harmonious whole. The same thought and the same spirit run through the whole volume. There is a simplicity, a majesty, and sublimity not found in any other book. Then consider the circulation of the Scriptures. They are printed in more than three hundred and fifty different languages and dialects, and circulated, not by scores and hundreds merely, but by thousands and millions. What does all this mean? How are we, on merely rational grounds, to account for the preservation, harmony, and circulation of the Holy Scriptures? There is nothing like it in the history of all the ages.

12. *The fruits of Christianity.* The Lord Jesus laid down a test which must be accepted as both reasonable and right.

And we demand that every system be tried by this rule. "By their fruits ye shall know them. Therefore, by their fruits ye shall know them" (Matt. 7:16, 20). If the tree of Christianity has yielded no better fruit than other trees, then cut it down. But what are some of the fruits of Christianity? If you go back among some of the heathen nations you will find vice, corruption, and cruelty in almost every conceivable form. Mr. Hume, when alluding to the most illustrious period of the history of Rome, speaks of their custom of exposing their old and worn-out slaves on an island of the Tiber to starve. "The murder of new-born infants was an allowed practice in all the states of Greece and Rome." Men and women laid aside all regard to virtue, and plunged into crime the most revolting. These facts are admitted by Hume, Voltaire, and Gibbon. Look at heathen nations as they now exist, and you will see ignorance, superstition, and crimes the most revolting. "Does the history of any heathen nation furnish an example of self-reformation in public morals? Has not the general tendency been downward? This will not be called in question. What, then, has wrought the change in all lands where Christianity has been adopted? History, reason, observation, and experience all unite in testifying that Christianity, whether human or divine, has wrought this wonderful change. Until the gospel set up its churches and gathered its disciples the Gentile world had never seen such a spectacle as a society united by the bonds of love."

Bolingbroke, a noted opposer of revealed religion, said, "No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of society." Even Rousseau, a violent infidel, said, "If all were Christians, the people would be obedient to the laws, the magistrates would be uncorrupted, and there would be neither vanity nor luxury in such a state." Concerning the Bible, he said, "I must confess to you that the majesty of the Scriptures astonishes me;

the holiness of the evangelists speaks to my heart, and has such strong and striking character of truth, and is, moreover, so perfectly inimitable, that, if it had been the invention of men, the inventors would be greater than the greatest heroes."

Christianity is either truth or fiction. It is either from God or the contrivance of desperately wicked men. It claims to be from God; if it is not, then it came from wicked men. What shall we say? Here let us apply the test. "The tree is known by its fruit." "Do men gather grapes of thorns, or figs of thistles?" Now, if Christianity is not from God, as it claims to be, then, contrary to reason, history, observation, and experience, we have figs from thistles and grapes from thorns. The fruit of Christianity in all countries where it has been tolerated is such as could not come from a corrupt tree.

The effect of Christianity upon the lives and deaths of individuals is no less striking than its effects upon society in general. Contrast the lives and deaths of such men as Voltaire, Hobbes, and Altamont with such men as Luther, Wesley, and Newton. The former were lewd, vulgar, and immoral, and died in utter despair. The latter were pious, upright, and devout, and died calm and peaceful. "The tree is known by its fruit." Let Christianity and infidelity be tried by this rule; and then let reason, observation, and our own consciousness decide which is the better tree—which should be cut down?

Christianity is a free and open system; its truths have been before the world for many centuries. One of the evidences of its divinity is the fact that it may be tested by individual experience. Infidelity in none of its multiplied forms admits of any such test. The great Teacher said, "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak of myself" (John 7:17). Millions have tested it under every conceivable condition in life and say, His words are truth. Millions have tested it in death and said, His

words are truth. Millions are now testing it and say, His words are truth. Is not the testimony of these multiplied millions more reliable and trustworthy than the cold and cheerless negations of infidels who know nothing of what is beyond this life, and have no means of testing their theory?

We have thus stated a few of the evidences in favor of Christianity. Volumes could be written upon each of the points named, but our limits would permit only a brief statement of some of the principal arguments used in defense of our holy Christianity. We close this brief review in the words of Mr. Rose, a pious and devout Christian: "We live in the midst of blessings till we are utterly insensible of their greatness, and the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share of all is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been? What his civilization? Christianity is mixed up with our very being and our daily life. There is not a familiar object round us which does not wear its mark, not a being or a thing which does not wear a different aspect because the light of Christian hope is on it, nor a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its body and healthful parts to the gospel."

CHAPTER XV.

THE ATONEMENT.

The word "atonement," translated from the Hebrew word *copher,* when used as a verb, signifies to *cover,* and when used as a noun, signifies a *covering.* It is also used to signify *satisfaction,* or expiation. In this latter sense, the most critical lexicographers very generally define the term.

By the doctrine of atonement, then, we are to understand that satisfaction was made for sin by the sufferings and death of Jesus Christ, so that God can now be just in forgiving the sins of all that believe in the Lord Jesus Christ.

Dr. Miley says, "The vicarious sufferings of Christ are an atonement for sin as a conditional substitute for penalty, fulfilling, or the forgiveness of sin, the obligation of justice and the office of penalty in moral government." While the atonement is ample and complete, it is nevertheless provisional. Satisfaction is rendered to the law, so that sins may be forgiven on proper conditions. Paul, in Rom. 3: 25, 26, says, "Whom God set forth *to be* a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say,* of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." The atonement is made, justice is satisfied, the honor and integrity of the moral government is maintained, so that God can now be just and extend the "gracious franchise of forgiveness" to all who believe in Jesus. "Here," says Dr. Clarke, "we learn that God designed to give the most evident displays of his justice and mercy. Of his justice, in requiring a sacri-

fice, and of his mercy in providing the sacrifice which his justice required."

We must not confound the term "atonement" with the term "redemption." They are often used as synonymous, but this is an error. They sustain to each other the relation of *cause* and *effect.* Atonement is a sacrifice offered to God, while redemption is a benefit conferred upon man. If there had been no atonement, there could have been no redemption. The atonement takes effect by changing the relation of God toward the guilty, while redemption takes effect by changing the relation of the guilty toward God. Atonement provides the way and secures the existence of redemption, in perfect harmony with all the divine perfections. They differ, therefore, in *object, design,* and *nature,* "so that things may be truly affirmed of one which cannot be truly affirmed of the other." The atonement was completed on the cross, when Jesus said, "It is finished." Redemption "will not be finished till the final consummation of all things."

Dr. Pope says, "The atonement is to be considered, first, in its essence as offered by Christ and accepted by God; secondly, in its threefold results as the expiation of sin, as the reconciliation of God and man, and as man's redemption." Sin had separated God and man, and the only ground of reconciliation was that of atonement. The holiness of God and the purity of the law demanded satisfaction. Human wisdom never could have devised a way of reconciliation between God and man. "The relation of God and man was such as demanded an atonement; the relation of Christ and man made it possible; and the relation of God and Christ rendered it perfect." Viewed from any and all sides, the plan of salvation rises far above the reach of human understanding. The whole Trinity is connected in it. The perfect human form of Christ, sanctified by the divine nature in him, and offered through the eternal

Spirit, makes the sacrifice perfect; God, the eternal Father, is satisfied, the integrity and purity of the moral government is maintained, and God can now be just and offer pardon to all who will accept it.

The doctrine of atonement, deep, mysterious, and wonderful as it is, is of vital importance, and should ever be considered as the leading doctrine of our holy Christianity. The pardon of sin rests alone upon the ground that complete satisfaction has been made to God for it. The claims of the divine law are as eternal as God himself. Therefore, if satisfaction has not been rendered to that law, no sinner ever has been, nor ever can be pardoned.

The Socinians do not believe that Christ suffered in our stead; hence, they reject the doctrine of vicarious atonement. Substantially this view is held by Arians and many Unitarians. They hold that Christ is to be regarded in the light of a martyr only, and that his sufferings and death possess no saving virtue, beyond the influence of a heroic example. This view removes forever the hope of the forgiveness of sins.

In the consideration of this great and vital doctrine, our limit will not permit us to do more than state some of the main points involved in it, and submit a few of the many plain texts in proof of the position assumed. We cannot afford to be mistaken on this fundamental doctrine. We cannot well afford to be in error in matters which relate wholly to this life, much less in matters which reach over into the life beyond. On all questions like this the Scriptures must be our standard of proof and appeal. The doctrine of atonement is woven and interwoven into every thread of the gospel; and if we go back through the ages of types and shadows we shall find that the same scarlet thread that was made fast to the gate of Eden was also made fast to the cross on Calvary. All Christian doctrine, to be trustworthy,

must be scriptural. Each may have a philosophy and scientific bearing, but if not affirmed by the Scriptures, they will be left in the realm of doubt and speculation. This is especially true of the doctrine of atonement.

1. *Atonement necessary.* Whence this necessity? (1) God created man in his own image—*morally pure.* (2) God created man a free moral agent, and placed him under moral law. (3) In the exercise of his power as a moral and responsible agent, he violated the divine law and became a sinner. For "sin is lawlessness." This divine law was as immutable as God himself, and the penalty attached thereto was death—nothing more and nothing less. (4) According to the nature of the divine law, it cannot contain in itself any provision for removing the penalty. Neither could the lawgiver by mere prerogative, pardon the guilty. Then so far as the claim of the law is concerned, it must be eternal. If the law contained in itself a provision for pardon; or, if God, by mere prerogative, would pardon the guilty; then, in effect, it would be the same as if no law had been given at all. Every perfection of the divine Being is, and must forever stand opposed to this view.

Furthermore, it is a reflection on the *wisdom, holiness,* and *goodness* of God, to affix a penalty to a law, and then permit disobedience to pass with impunity. "All the attributes of God, as well as the stability and honor of the eternal throne itself cried aloud for the execution of the penalty of the violated law." Hear the voice of the law, "The soul that sinneth, it shall die." "The wages of sin is death." God "will by no means clear the guilty."

It is vain, then, to look for pardon in the law. The voice of the law is death. And what has poor, fallen, guilty man to offer to the law as an equivalent? He is the guilty party. The law will not be satisfied with anything less than the most perfect obedience all the time. But man has failed to render that

obedience, and now, no matter what he does, nor how much he does, he cannot make up in all time nor in all eternity for one disobedient act. He is fallen, and hence incapable of rendering perfect obedience to a perfect law.

Since, then, the law does not, and cannot contain within itself any provision for the pardon of the guilty; and since God cannot, without violating the principles of his own moral government, pardon the guilty by mere prerogative; and since man is fallen and guilty before the law, and cannot by any act of obedience render an equivalent to the law, the conclusion is that pardon can be extended to the guilty only on the grounds of atonement, or satisfaction; and if satisfaction has not been rendered, the whole human race is hopelessly and eternally lost.

The holiness, justice, and goodness of God, together with the purity and integrity of the moral government, demand satisfaction. The humiliation, suffering, and death of the only begotten Son of God prove that some great necessity demanded it. Wherefore all this, if there were no necessity for it? The claims of the law must be met, or the whole moral government would fall. If there had been no interposition, and the full penalty of the law had fallen upon man, the result would have been eternal separation from God and everything good. To provide against such a dire calamity, Jesus Christ the eternal Son of God, volunteered to come into the world and take upon himself human nature, and become obedient unto death. His relation to God, in his divine nature, and his relation to man, in his human nature, made it possible for him to render satisfaction to the law, and provide a way whereby man could escape from the guilt and punishment of sin.

2. *Atonement vicarious.* By the term "vicarious" we mean *one in the place of another.* By vicarious atonement, then, is meant that the suffering and death of Jesus Christ were expiatory; "that he died in our room and stead," and thereby

rendered *satisfaction* to the law. If the sufferings and death of Jesus Christ were not meritorious, then satisfaction has never been rendered to the law; and if satisfaction has never been rendered to the law, then no sinner ever has, or ever can be pardoned. On the ground of atonement, or satisfaction, God can be just and pardon the guilty.

In proof of the doctrine of vicarious atonement, we might consider in detail the types and shadows under the law. Each and all of them point to the sacrificial offering of Jesus Christ. But we can do no more than name a few of them.

The worship under the former dispensation was sacrificial, and that, too, under divine appointment. God gave special directions concerning all the sacrifices under the law.

(1) *The sin offering.* (Lev. 4: 27-31.) Here was the priest, the altar, the sacrifice, and the blood. Now if this offering was not for sin, and if it did not point to Jesus Christ, then it had no meaning at all.

(2) *The annual atonement.* This was a sacrifice offered annually by the high priests for the whole nation. "And he shall take of the congregation of the children of Israel two he-goats for a sin offering, . . . and he shall take the two goats, and set them before the Lord at the door of the tent of meeting. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the Lord, and offer him for a sin offering. But the goat on which the lot fell for Azazel, shall be set alive before the Lord, to make atonement for him, to send him away for Azazel into the wilderness. . . . And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilder-

ness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness" (Lev. 16: 5-22).

Concerning this offering, Dr. Clarke has made the following remarks: "It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus Christ dying for our sins, and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. This animal, by this act, was represented as bearing away and carrying off the sins of the people. The two goats made only one sacrifice, yet only one of them was slain. One animal could not point out both the divine and human nature of Christ, nor show both his death and resurrection, for the goat that was killed could not be made alive. The divine and human natures of Christ were essential to the grand expiation, yet the human nature alone suffered, for the divine nature could not suffer; but its presence in the human nature, while agonizing unto death, stamped the agonies and the consequent death with infinite merit. The goat, therefore, that was slain prefigured his human nature and its death; the goat that escaped pointed out his resurrection. The one shows the atonement for sin as the ground of justification; the other, Christ's victory and the total removal of sin in the sanctification of the soul."

That the suffering and death of Jesus Christ, as an atoning sacrifice for sin, were symbolized under the law, is clearly established by the Apostle Paul in Heb. 9: 1-26, "Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary* of this world. For there was a tabernacle prepared, the first, wherein *were* the candlestick, and the table, and the shewbread; which is called the Holy place. And after

the second veil, the tabernacle which is called the Holy of holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? . . . I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with

hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself."

The language of the apostle is so clear and pointed that we cannot mistake his meaning. By the victims offered under the law for the sins of the people, Christ was evidently typified. This is the sum of Paul's reasoning. The law would not grant remission of sin without the blood of a victim. This is a maxim even among the Jews themselves, *"There is no expiation but by blood."* And so the apostle affirms, *"Apart from shedding of blood there is no remission."* It is evident from the apostle's reasoning "that the sacrifices of the Mosaic ritual point out Jesus Christ as a real atonement and expiatory sacrifice for sin." When Jesus Christ died on the cross, all the typical sin-offerings of the Mosaic law ceased. He offered himself once, once for all, and once for evermore. The redemption of man is directly attributed to the blood of Christ.

We come now to speak more particularly of the work of Christ, the character of his death, what he suffered, and *why he suffered.* Let it be kept in mind that for God to forgive sin, without satisfaction being made to the law, does not accord with any of his perfections. "Nor does it comport with the great love and affection of God to his Son Jesus Christ, said to be his beloved Son, the Son of his love, to send him into this world in the likeness of sinful flesh, to be vilified and abused by the worst of men, to be buffeted, lashed, and tortured by a set of miscreants, and to put him to the most cruel and shameful death, if sin could have been forgiven without all this, by a hint, a nod, or a word, saying, 'Thy sins are forgiven thee, and thou

shalt be saved.'" Those who reject the doctrine of vicarious atonement are held to the answer of this question, If God, in harmony with all his perfections, could forgive sin without any satisfaction being rendered to the law, why permit all the sufferings and anguish to fall on his beloved Son?

Concerning the work of Christ, we lay down, and shall undertake to establish the following proposition, namely, *Christ died for us, and in our stead, as an atoning sacrifice for sin.* "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). For how many? Paul says, He "*gave* himself a *ransom* for all" (I. Tim. 2:6). The word "ransom" means a price paid for the release or recovery of a person or thing held by another. Christ "gave himself a *ransom for* all"—a substitute for them—"the exchange of one person for another, or the redemption of life by life." This word "ransom" cannot be explained to mean anything less than a price paid for the recovery or release of another. Christ gave himself as the ransom price for all.

"Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3:13). Christ was not changed into a curse, but he voluntarily assumed such a relation to the law that the curse which would have fallen on us fell on him; in this sense, therefore, he was made "a curse for us." In other words, he was "made an atonement for our sins; for whatever was offered as an atonement for sin was considered as bearing the punishment due to sin." "Him who knew no sin he made *to be* sin on our behalf" (II. Cor. 5:21). Jesus Christ was pure and faultless, "without spot, and blameless." How, then, was he made to be sin for us? The only reasonable answer is that he was made a *sin-offering* for us, or a sacrifice for sin.

"All we like sheep have gone astray; we have turned every

one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). He was the subject on which all the rays collected at the focal point fell. These fiery rays, which should have fallen on all mankind, diverged from divine justice to the east, west, north, and south, were deflected from them, and converged on him. So the Lord hath caused to meet in him the punishment due to the iniquities of us *all*.

"Who his own self bare our sins in his body upon the tree" (I. Pet. 2:24). If Christ did not die in our stead, in what sense, then, did he bear our sins in his own body? Mark the language, *"Who his own self bare our sins." He was made a curse for us. Our sins were laid on him. He was made sin for us.* How are we to explain all these passages, if we reject the doctrine of vicarious atonement?

"For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures" (I. Cor. 15:3, 4). *"Christ died for our sins."* If Christ's death was not vicarious, what did the apostle mean by this language? This, he says, "I delivered unto you first of all," because it was of chief importance. What? That Christ died as a martyr? No. *He "died for our sins."*

Look at Christ's agony in the garden, sweating great drops of blood. Hear him pray, "O my Father, if it be possible, let this cup pass away from me." Hear him exclaim, "My soul is exceeding sorrowful, even unto death." Then look at him on the cross bleeding and dying. What does it mean? What is all this for? Ah! The iniquity of us all was laid on him. "With his stripes we are healed." "He bare our sins in his own body."

"Who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:25). "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but

quickened in the spirit" (I. Pet. 3:18). Christ "once suffered." What for? Peter says "for our sins." But why suffer for our sins? "That he might bring us to God."

All the blessings of salvation are, in one way or another, attributed to the sufferings, death, resurrection, intercession of Jesus Christ. Now if he is not a propitiation for sin, or, if he did not render satisfaction to the divine law in our stead, why do the Scriptures direct us to look to him for salvation? Why not look to Peter, Paul, or John? But Peter says, "Neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). "Behold, the Lamb of God which taketh away the sin of the world." If Jesus Christ is not in some way an expiation for sin, he could not take it away. If there is no salvation in any other name, then he must have procured it for us. But how did he procure it for us? Peter will answer this question, "Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ" (I. Pet. 1:18, 19). The "blood of Christ" is here declared to be the price actually paid down to purchase salvation or deliverance for the souls of mankind. Jesus paid the price.

"In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:7). "In whom we have our redemption, the forgiveness of our sins" (Col. 1:14). "Unto him that loveth us, and loosed us from our sins by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion for ever and ever. Amen" (Rev. 1:5). The united testimony of the saints on earth, and in heaven is, that the blood of Jesus Christ removes sin. Christ's blood was the *redemption price* paid down for our salvation.

Through his blood we receive the forgiveness of sins. Now, if the death of the Son of God was not vicarious, how is it that we receive the forgiveness of sins through his blood? Why not through the blood of Paul or Stephen or any other good man?

In the sacrificial offering of Jesus Christ the whole Trinity was concerned. His perfect, spotless humanity was the sacrifice. This sacrifice was sanctified by the divine nature that was in him, and then the offering was made through the eternal Spirit. (Heb. 9:14.)

Jesus Christ is our Advocate (I. John 2:1, 2); our Mediator (Gal. 3:19, 20); and our Intercessor (Heb. 13:25). If Jesus Christ died only as a martyr, or if he were no more than a good man, on what ground could he become our *Advocate, Mediator,* and *Intercessor?* The only reasonable answer to this question is that he died in our stead, and thereby rendered satisfaction to the law.

We shall introduce but one more passage bearing directly on the doctrine of vicarious atonement. "Whom God set forth *to be* a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say,* of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3:25, 26). If there was not another text in the Bible to prove the doctrine of atonement, this one would be sufficient. Jesus Christ is set forth as a propitiation for the remission of sins. This remission comes "through faith in his blood." And because he was an *atonement, a ransom price* for the sin of the world, therefore God can be just and pardon every soul that believeth in Jesus Christ. How could God be just in forgiving the sins of those that believe in Jesus, if in the suffering and

death of Jesus satisfaction had not been rendered to the law? The idea of *substitution* is clearly set forth in these scriptures; and there is no one thought that should be emphasized more than this. Dr. Miley, in treating on the sufferings of Christ, says, "They are a *substitute* for penalty, not as the punishment of sin judicially inflicted upon Christ, but in such rectoral relation to justice and law as render them a true and sufficient ground of forgiveness." Thus the incarnate Son of God is not only the representative, but the *substitute* of man.

3. *Atonement universal.* By universal atonement is not meant that all mankind will be unconditionally saved; but that the sacrificial offering of Jesus Christ so far satisfied the claims of the divine law as to make salvation possible for all. "For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth on him should not perish, but have eternal life" (John 3:16). "He that will, let him take the water of life freely" (Rev. 22:17).

To prove that the atonement is universal, it will only be necessary to introduce a few of the many passages bearing on that question. Let it be distinctly understood that while we hold that full and complete satisfaction was rendered to the law for all mankind unconditionally, we do not claim that any, except infants, idiots, and possibly certain of the heathen will be finally and eternally saved unconditionally. Christ "gave himself a ransom for all." Therefore, salvation is possible for all.

We turn now to the direct proof of the proposition assumed, which is that the atonement by Jesus Christ is universal. The ransom price paid down by our Lord was for all mankind. "For God sent not the Son into the world to judge the world; but that the *world should* be saved through him" (John 3:17). "And know that this is indeed the Saviour of the *world.*" "Behold, the Lamb of God, which taketh away the *sin* of the *world*" (John 1:29). "Yea and the bread which I will give is my

flesh, for the *life* of the *world"* (John 6:51). By the term "world," as contained in these passages, is meant nothing more nor nothing less than the whole world of mankind. *Salvation is for all.*

Now, take a few texts where the terms "all" and "every" occur. "For the love of Christ constraineth us; because we thus judge, that one died for *all,* therefore *all died"* (II. Cor. 5:14). "That by the grace of God he should taste death for *every man"* (Heb. 2:9). "Who is the Saviour of *all* men, specially of them that believe" (I. Tim. 4:10). "Who gave himself a ransom for *all;* the testimony to be borne in its own times" (I. Tim. 2:6). If Christ did not die for all, why did the sacred writers use such terms and in such connections as naturally and necessarily imply all? The price of one soul was the price of all souls. The law was violated, and what would satisfy its claims for one soul would satisfy for all souls. It was not so much the amount of suffering the law demanded as the merit of the sufferer.

We will next introduce a few texts which contain the *extent, offers,* and *invitations* of the gospel. "Go ye therefore, and make disciples of all the nations" (Matt. 28:19). "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15). The gospel as expressed in the Scriptures is, *"Good* tidings of great joy . . . to all the people." If salvation is not for all, in what sense is the gospel *"good tidings . . . to all the people"?* The invitations of the gospel are as extensive as the race of man. "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22). "Ho, *every one* that thirsteth, come ye to the waters" (Isa. 55:1). "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" (John 7:37). "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the

water of life freely" (Rev. 22:17). If salvation is not for all, why are all invited? Would a just, holy, and loving Father invite all to come and be saved when he had made provision for only a part of them?

That Christ died for all is evident, because all are required to *repent, believe,* and *obey* the gospel. (Mark 16:16; John 3:18; 6:29; 8:24.) Christ died for all, because those that perish are directly charged with their own destruction, as the result of their rejection of the offers of salvation. (Matt. 23:37; Luke 7:30; Acts 13:46.)

In conclusion as to this great and fundamental doctrine of Christianity, we hold that it is in perfect harmony with the highest order of right reason. All nations and peoples admit the existence of moral wrong. All agree that the wrongdoer should be punished. All agree that a wise and just sovereign must maintain the honor, purity, and dignity of his law. Now, as the whole race was involved in moral guilt, and utterly unable to meet the claims of the law, one of two things must occur; either the whole race must perish eternally, or there must be a divine interposition. The wrath of heaven must be appeased, and the dignity of the law must be maintained, or the moral government of God must fall. Now suppose that a being of spotless purity and infinite merit should voluntarily consent to give his life for a lost race, is there anything unreasonable in that? Such an exhibition of love might well astonish and overwhelm us; but is it not at least supposable that an infinitely wise and holy being could love more and do more than frail, erring man? Even Caiaphas, a wicked and worthless high priest, was led to say that it was "expedient . . . that one man should die for the people, and that the whole nation perish not" (John 11:50). This saying was proverbial among the Jews. Words of similar import were used by the prince of all the Roman poets. They were put into the mouth of Neptune,

when promising Venus that a certain fleet should be saved except one, whose death he speaks of in these words,

"One life shall fall, that many shall be saved."

In the doctrine of vicarious atonement, we have one to suffer and many to be saved. Every lawgiver has a moral right to exercise pardoning power, whenever it can be done without conflicting with the best interests of his government. This, then, is the case: The whole race of mankind was lost, and God, through the impulse of his eternal love, gave his only begotten Son to die for the world. In the death of this Son satisfaction was rendered to the divine law, so that God, without infringing upon the justice and integrity of his moral government, can forgive the guilty. Men do sometimes forgive for the sake of others. Human governments remit penalty through the intercessions of men of merit. If the Roman Fabius, when condemned to death by the dictator, was pardoned because the Roman people asked that he might find mercy for their sakes, may not a holy, just, wise, and benevolent God forgive sinners for the sake of a beloved Son,—especially when it is remembered that that well-beloved Son voluntarily laid down his own life for the sake of others? "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53: 5).

The hope of a lost world centers in the doctrine of atonement. It includes *satisfaction, propitiation, reconciliation,* and *redemption.* It provides for the full recovery of man from the guilt and consequences of sin, whereas death—eternal death—stood in the gateway, from which there was no human possibility of escape. The law must be honored; the purity and integrity of the moral government must be maintained. But how? Man could not do it; angels could not do it. God only could lift the dark cloud. What a display of *justice* and *mercy!*

Who can comprehend its magnitude? The justice of God demanded a sacrifice greater by far than men or angels could offer; mercy came forward and offered just such sacrifice as his justice required. Herein we have a glimpse of God's "wonderful method of magnifying his law, and making it honorable, and of saving a lost world."

Bishop D. Wilson says: "It was not a mere rescue, as a slave liberated by the compassion of his master; nor as of a debtor set free at his earnest entreaties by his creditor and lord as in the parable of the ten thousand talents; nor was it accomplished by the exertion of force only, as Abraham delivered Lot, and David, his followers from the Amalekites at Ziklag. But this deliverance from Satan's dominion is a *redemption,* something purchased each, a rescue by a ransom price paid down. It implies a valuable consideration, as it were, first given; a full discharge of all that was due to the law, righteousness, and truth of God by a *substitute* or surety, a daysman coming between the offended Majesty of heaven and us, and making a perfect satisfaction to divine justice on our behalf. 'Christ' hath in this manner, and in no other, 'redeemed us from the curse of the law, having become a curse for us.'"

CHAPTER XVI.

REPENTANCE.

The doctrine of repentance is a fundamental doctrine of Christianity, and should be carefully studied in the light of God's Word. An error on this doctrine may lead to many other errors in Christian experience. By searching the Scriptures it will be seen that great prominence is given to this doctrine, both in the Old and the New Testaments.

1. "The Greek word *μετάνοια* (repentance) properly denotes the soul recollecting its own actions, and that in such a manner as to produce sorrow in the review and a desire of amendment. It is strictly a change of mind, and includes the whole of that alteration with respect to views, disposition, and conduct which is effected by the power of the gospel."

Mr. Watson defines repentance to be "a godly sorrow wrought in the heart of a sinful person, from a sense of his sin, as offensive to God, and defiling and endangering to his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God as his Saviour and Lord." Dr. Hodge defines repentance thus: "1. The grounds of true evangelical repentance rest upon (*a*) a true sense of the guilt, pollution, and power of our own sinfulness and our own sinful deeds; and (*b*) a true apprehension of the mercy of God in Christ. 2. The essence of repentance consists in true hatred of sin and sorrow for our own sin; (*a*) in an actual turning from them all to God; (*b*) in a sincere purpose and practical endeavor to walk with God in the way of his commandments."

These definitions substantially agree with each other, and are

in harmony with the plain teachings of the Scriptures. The pride of the human heart stands opposed to contrition, or sorrow for sin. If men knew more about the exceeding sinfulness of sin, and how utterly opposed it is to the holiness of God, they would see abundant grounds for contrition. Or, if they would consider what it cost to atone for it, they would see a reason for heart sorrow. No less a sacrifice than the suffering and death of the only begotten Son of God could render satisfaction to divine justice. Dr. Clarke says, "Sin must be an indescribable evil to require no less a sacrifice to atone for it."

Repentance may be partial, relating mainly to ourselves, as when one is grieved for wrongs committed which bring hurt or disgrace to himself. A criminal repents of his having done wrong because it brings punishment. He does not abhor sin in his heart, nor is he grieved because he has sinned against God.

In evangelical repentance there are two leading elements. These are *contrition* and *reformation.* By contrition, in a religious sense, we understand *deep sorrow for sin.* This sorrow must of necessity be preceded by a knowledge of sin, or contrition—a deep consciousness of our guilt and lost condition. Conviction is sometimes taken for repentance, but in strictness it is no part of repentance. Conviction may be real without repentance; but no repentance can be real that is not preceded by conviction.

To convict is to prove or find one guilty. By conviction, therefore, we are to understand the act of convincing of guilt. This is God's work, which he accomplishes by the agency of the Holy Spirit. The Spirit is sent to convince men of sin. So our Lord taught. "And he, when he [the Holy Ghost] is come, will convict the world in respect of sin, and of righteousness, and of judgement" (John 16:8).

Evangelical repentance is a deep, heartfelt sorrow for sin, while conviction is a consciousness of guilt. No man is ex-

pected or required to convict himself, but all men are required to repent. "Repentance toward God" and "repentance unto life" imply both a consciousness of guilt and a sorrow for sin.

Dr. Mason says, "Repentance begins in the humiliation of the heart and ends in the reformation of life." A soul conscious of its guilt and pollution cannot but feel humiliated. Dr. Nevins says, "Real repentance consists in the heart's being broken *for* sin and *from* sin." A heart broken *for* sin means a genuine repentance, while a heart broken *from* sin means a genuine reformation. But some men "appear to repent who are like sailors, who throw their goods overboard in a storm and wish for them again in a calm."

2. *Repentance reasonable.* To sin against a being of absolute holiness and infinite goodness and love is a crime of fearful magnitude. This we have done repeatedly and knowingly. God, by his Spirit, convinces of sin, of our wrong-doing, and calls upon us to repent, that he may pardon us. This is no more than we demand of those who have wronged us. Has not God a far greater right to demand repentance of us than we have of our fellows?

3. *Steps to evangelical repentance.* God is the author as well as the object of repentance. He does not repent for us, but he giveth repentance. (Acts 5:31.) God gives the means of repentance, for "every good gift is from above, and cometh from the Father of lights." All the means placed within our reach, to assist us to repentance, are from God. If he did not help us, we could not, and would not repent. But the act of *contrition* is our own.

One step toward repentance is serious reflection on the goodness of God. The precise order in which the steps leading to repentance may occur differs in different persons. What we name first may be first with some and last with others. The order of words is not always the order of things. But whether

it comes first or last, serious reflection on the goodness of God is an important step toward repentance. No man, however hardened in sin, can seriously reflect on the goodness of God and not be more or less moved. Who, in looking over his past life, and remembering that, notwithstanding all his sinful ways and thoughts, goodness and mercy have followed him all his days, will not feel somewhat moved? One of Paul's most powerful appeals to the unregenerated was based on the goodness of God. "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4, 5.) They would not acknowledge that the goodness of God, manifested in a thousand ways, should lead them to repentance. They did not realize that this very goodness and this very forbearance were designed to accomplish this end. It was a maxim among the Jews themselves that "the holy, blessed God delays his anger against the wicked, to the end that they may repent and be converted." But for the goodness and forbearance of God, no man would have time to repent. Justice would cut him down in a moment. When Moses went up into Mount Sinai, "the Lord passed by before him, and proclaimed, The Lord, the Lord, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth" (Ex. 34:6). The patience, goodness, and longsuffering of God ought to lead men to repentance.

Another important step leading to repentance is proper consideration. God complains of Israel because they would not consider. (Isa. 1:3.) This consideration should be personal and deep. What is my origin and destiny? To whom and for what am I responsible? Has God any just claims on me? Is the life I am living such as an intelligent being ought to live? Does God see and know my ways? Thoughtlessness has characterized the people of every age. Moses complains of this in his day. "Oh, that they were wise, that they understood this,

that they would *consider* their latter end" (Deut. 32:29). "Now therefore thus saith the Lord of hosts: Consider your ways" (Hag. 1:5). Any man who will properly consider his ways and reflect upon the goodness and long-suffering of God, and the final consequences of a sinful life, will surely repent and turn to God.

The means employed to bring mankind to repentance are abundant. These are the words of God, the living ministry, the Holy Spirit, the church, and the operations of divine Providence. A thousand instrumentalities are continually at work to bring mankind to God.

4. *True repentance leads to reformation.* Some treat repentance and reformation as synonymous, but they are not. Conviction precedes contrition, and reformation follows. "Godly sorrow worketh repentance to salvation." Repentance is never complete until it produces a thorough reformation of heart and life. In evangelical repentance three things are included: (1) Conviction; (2) contrition; and (3) reformation. However closely they may be allied to each other, we must not confound them, for they do not mutually imply each other. As there may be conviction without contrition, so there may be a reformation of life without contrition, or godly sorrow for sin. We cannot be too careful in forming correct ideas of genuine Bible repentance. In Ps. 34:18, we read, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Again, in Ps. 51:17, we read, "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." "The broken heart and contrite spirit are two essential characteristics of true repentance." Without these no repentance is genuine. There is no substitute for them. There must be contrition—deep heart sorrow before God. Albert Barnes says: "A bruised reed is an expressive emblem of the soul, broken and contrite on account of sin, weep-

ing and mourning for transgression. Christ will not break it; that is, he will not be haughty, unforgiving, and cruel; he will heal it, pardon it, and give it strength."

5. *Necessity of repentance.* Whence the necessity? (1) This necessity arises from the indescribable evil of sin. Sin separates from God, brings us under condemnation, and leads to endless misery. (2) Nothing but repentance will prepare the soul for the reception of pardon. (3) God commands it. God asks nothing that is unreasonable, and nothing but what is absolutely necessary. We will do well to obey what God commands. "Say unto the house of Israel, Thus saith the Lord God; repent, and turn yourselves from your idols" (Ezek. 14:6). "Repent ye, and believe the gospel" (Mark 1:15). "And they went out, and preached that men should repent" (Mark 6:12). "Except ye repent, ye shall all likewise perish" (Luke 13:3). "Repent ye therefore and be converted" (Acts 17:30). Thus we see that God, who is just, wise, and good, commands us to repent. He knows what is for our highest good in time and eternity. If men had not sinned, there would be no need of repentance.

True repentance includes many things, not as parts of *contrition,* but as leading to it and resulting from it. (1) *Prayer.* The language of every true penitent is, "God be merciful to me a sinner." This is the utterance of every contrite soul. He is deeply conscious of his guilt, and hence, also, his need of the mercy of God. *His very soul prays.* (2) *Confession.* "I said, I will confess my transgressions" (Ps. 32:5). "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I. John 1:9). Confession of sins before God is of the nature of a solemn oath, and should never be used unless it is accompanied with a fixed determination to forsake sin. (3) *Faith.* "For he that cometh to God must believe that he is, and that he is a rewarder of them

that seek after him" (Heb. 11: 6). In the same connection, the apostle says, "But without faith it is impossible to please God." It is not claimed in this that justifying faith is essential to repentance, but a degree of faith is necessary in order to take the first step, for "without faith it is impossible to please God." True *contrition* is coming to God. "And he that *cometh* to God must believe that he is," etc. All, therefore, who do not believe that God is, and that he will reward those that seek him, will never come to him.

The blessings resulting from evangelical repentance are *pardon, peace,* and *everlasting life.* Of these things it would not be proper to speak in this connection, as they belong to other doctrinal points. The doctrine of the gospel of Jesus Christ is one complete system. Each point of doctrine is complete in itself, and yet closely allied to other parts—a complete chain of perfect links, welded into each other, fastened to the throne of God, and let down to earth—a system of ethics which has no equal. Taylor says, "The completeness and consistency of its morality is the peculiar praise of the *ethics* which the Bible has taught." What if the whole world would adopt and practically carry out the ethics taught in the Holy Scriptures—would not that be Eden regained?

CHAPTER XVII.

FAITH.

"And without faith it is impossible to be well-pleasing *unto him*" (Heb. 11: 6). "Whatsoever is not of faith is sin." Any and every service we undertake to render to God, or perform in his name, without faith, is wrong. Whatever approaches a doubt in the veracity of God is, and of necessity must be, exceedingly offensive to him. God has sworn by himself and cannot lie. Heaven and earth may pass away, but his Word can never fail. Great care should be taken in the study of this doctrine, so that it may be properly understood. There is a very close connection between repentance, faith, justification, regeneration, and adoption. The one cannot occur without the other, and yet neither is the other. They are distinct in their nature, but not separate. In this work, from beginning to end, the Holy Spirit is the active agent.

1. *What is faith?* A simple and correct definition is *credit given to the truth,* or a *full assent of the mind given to a declaration or promise,* on the *authority of the person who makes it.* With this definition accord the words of Paul, Heb. 11: 1, "Now faith is the *assurance* of *things* hoped for, the proving of things not seen." Faith, then, is the full credit of the mind given to the truth relating to the things not seen. Herein it is distinguished from sight. It is the *assurance* of things hoped for, and the *proving* of things not seen. In this sense believers are said to "walk by faith, not by sight."

To illustrate further the foregoing definition we may add that "faith in God is the belief of all his *declarations*" concerning the past, present, and future. "Faith in Jesus Christ is an ex-

clusive reliance on him for salvation, founded on the belief of those declarations of Scripture which respect the person, offices, and promises of Christ as the Saviour of sinners." We must always note the difference between a mere belief and saving faith. This is well illustrated in the case of Simon the sorcerer and the man of Ethiopia. (Acts 8.) Simon believed the preaching of Philip "concerning the kingdom of God, and the name of Jesus Christ," and was baptized in his name, but he was not saved. The man of Ethiopia believed the preaching of Philip concerning the name of Jesus Christ, was baptized in his name, and was saved. Simon believed that Jesus Christ, whom Philip preached, was the true Messiah, just as thousands of the unsaved believe this day, but he did not trust in him as his own personal Saviour. The man of Ethiopia believed all that Simon did, and more. "He believed with all his heart," trusted in Jesus Christ as a personal Saviour, and was saved. Intellectually a man may believe the Bible to be the word of God; he may believe every fundamental doctrine proclaimed in the gospel, but in the matter of personal salvation the heart is directly concerned. "For with the heart man believeth unto righteousness" (Rom. 10:10). Intellectual belief does not carry with it the idea of trust, but in saving faith that idea is made pre-eminent. We must, therefore, discriminate between a mere intellectual belief and saving faith.

2. *Is faith the gift of God, or is it an act of the creature?* If we were required to give a direct and unqualified answer to these questions, we would say, it is neither, but in a qualified sense we would say it is both. It will therefore be necessary to consider in what sense it is the gift of God, and in what sense it is the act of the creature.

"Every good gift and every perfect boon is from above, coming down from the Father of lights" (Jas. 1:17). Whatever is *good, pure,* or *excellent,* either in temporal or spiritual things,

is from God. He is the source of all good. Whatever, therefore, there is in man, or about him that is *good, pure,* and *excellent* is from God. There is no natural goodness or purity in man. He is naturally inclined to evil, and that continually. Without some divine assistance he never could, nor never would come to God. In the wise and merciful provisions in the great and blessed plan of human redemption, God, in many ways, can assist a soul in being saved, and yet not so as to interfere with man as a free moral agent. "And I, if I be lifted up from the earth, will draw all *men* unto myself" (John 12:32). This does not mean that all men will be forced to Christ, but that the preaching of the gospel and the influence of his Spirit would illuminate and attract. God draws, but the coming belongs to man.

We have power to walk; that power is the gift of God. We have power to see; that is also the gift of God. But God does not walk for us, nor see for us. We may refuse to walk, or we may close our eyes. God gives us the power to believe, but the act of believing is our own. He has given us all the necessary facts upon which to predicate belief. The heavens over us declare his wisdom and power; his written Word unfolds and explains the plan of human redemption; and the Holy Spirit evidences to our own consciousness that his Word is true. If, therefore, by the aid of the Holy Spirit vouchsafed unto us, we exercise the ability which God has given us, and use the means which he has placed before us and in our reach, we may, and can believe to the saving of our souls.

Dr. Pope defines saving faith to be "that act or habit of the penitent by which, under the influence of the divine grace, he puts his trust in Christ as the only and sufficient Saviour. . . . Saving faith is exercised under the influence of that general prevenient grace without which man can do nothing good."

There must be co-operation. While God, by his Spirit, work-

eth in us, we must work with him. While the influence of that prevenient grace will help us in the exercise of saving faith, it will not, and cannot trust for us. The teaching of God's Word, from first to last, holds man responsible for the exercise of faith. "We should act with as much energy as those who expect everything from themselves; and we should pray with as much earnestness as those who expect everything from God."

"So belief *cometh* of hearing, and hearing by the word of Christ" (Rom. 10:17). The hearing of the Word is the ordinary means of salvation. Faith in the Lord Jesus Christ comes from hearing his Word declared. But "how shall they believe in him, of whom they have not heard?" Men are required to believe when the proper evidence is laid before them. There is God's work and man's work. God furnishes the means, and man is to use them. Jesus told the blind man to "go, and wash in the pool of Siloam." "He *went,* . . . and *washed,* and *came* seeing" (John 9:7). The power to go to Siloam, and the restoring of his sight, was from God; but the act of going and of washing and of returning was his own.

Because the act of believing belongs to the creature, we are not thence to conclude that the believer merits anything by that act. God has made faith the condition of salvation, no more and no less. All the merit of our salvation is in Jesus Christ. Faith alone saves, but not a faith that is alone.

It is well to understand that there is a vast difference between *belief* and *trust,* or saving faith. Trust includes belief, but belief does not necessarily include trust. Intellectually we may believe that the Bible is the word of God; we may believe every fundamental doctrine taught in the Word of God, but that belief will not procure salvation. James tells us that "the devils also believe, and tremble." So men may believe that Christianity is of God, and yet never be saved.

Gospel faith, then, includes both belief and trust—an assent

of the mind to the truth, and full confidence and reliance upon God for present and future good. It must be sincere and unreserved. This, then, is the faith that justifies; the faith by which Christians stand; the faith by which they walk; and the faith by which they live. This faith asks no questions, offers no suggestions, but simply takes God at his word, and presses forward.

An incident in the life of Abraham will help us to understand the practical result of *trust.* God promised Abraham a son, and in that son the nations of the earth were to be blessed. When that son was about thirty years of age, God bade Abraham go to a certain mountain and offer him (Isaac) as a sacrifice. He asked no questions, but immediately made the necessary preparations and started. It was three days' journey, which gave him ample time for reflection. How the nations of the earth were to be blessed in his son that he was to offer as a sacrifice he did not know, but that was not his part of the contract. His was to *trust* and *obey,* and if faith was ever crowned with victory complete, it was in this case. Every Christian should read and carefully study the eleventh chapter of Hebrews.

This faith, as set forth in the Scriptures, is progressive, as is also every other Christian grace. We may grow in knowledge, in love, in peace, in hope, in joy, and in faith. "The righteous shall live by faith," and "the path of the righteous is as the shining light, that shineth more and more unto the perfect day." "Your faith groweth exceedingly" (II. Thes. 1: 3). "Not glorying beyond *our* measure, *that is,* in other men's labours; but having hope that, as your *faith groweth,* we shall be magnified in you according to our province unto *further* abundance" (II. Cor. 10: 15). Our Lord speaks of *"little faith"* (Matt. 6: 30), and of *"great faith"* (Matt. 8: 10). When Paul was being conveyed to Rome, the vessel was wrecked, and the storm had continued so long that all on board but himself had given up for

lost. When the storm was most violent, Paul prayed and received assurance that the vessel would be lost, but all on board would be saved. He went to the master and crew and said, "Wherefore, sirs, be of good cheer: *for I believe God, that it shall be even so as it hath been spoken unto me*" (Acts 27:25). There was not the shadow of a doubt in his mind. All the promises in God's Word are just as sure as that one upon which Paul leaned. A careful study of God's Word, with devout, earnest prayer, is the very best means of increasing our faith. The history of God's dealings with his people down through all the ages; the thousand and one of his promises, resting upon his immutability and faithfulness, furnish a basis upon which we can well afford to rest our faith. "The Lord is not slack concerning his promise" (II. Pet. 3:9).

CHAPTER XVIII.

JUSTIFICATION.

JUSTIFICATION is a cardinal doctrine in Christian theology. All evangelical denominations agree on this. Martin Luther styled it the "article of a standing or a falling church." "It spreads its vital influence through the whole body of theology; runs through all Christian experience, and operates in every part of practical godliness." This doctrine relates pre-eminently to the way, and the only way, of a penitent sinner's acceptance with God. It is one link in the chain which leads to a full and complete reconciliation to God. Drop it out, and the whole system of Christianity is marred and incomplete. Justification, regeneration, and adoption mutually imply each other; and one cannot occur without the others, and yet neither is the other. They are distinct, but not separate doctrines.

Justification is a *forensic,* or law term, and, if held strictly to that sense, it does not meet the case of a sinner guilty before God. It is simply a judicial act signifying that the person is right with the law. It has no reference to personal righteousness nor to past sins. A sinner must not only be declared justified, that is, right with the law, but he must be made righteous, so as to conform to the law. In a theological sense, justification means more than a judicial utterance, declaring a person right with the law; it includes the "vital fact of forgiveness." God forgives the penitent believer, and then pronounces him right with the law. As a forensic term, it does not signify to make men righteous, but free from punishment according to law. But as all are guilty before God and under condemnation, there is no way by which any man can be justified save on the grounds

of pardon. To justify the guilty without pardon, in a theological sense, implies a contradiction. Hence, justification, in an evangelical sense, has been defined "an act of God's free grace in which he pardoneth all our sins." It has also been defined, "That act by which God accepts us as righteous, through the merits of Christ."

In a sermon delivered by Mr. Bunting, and quoted by Mr. Watson in his "Biblical Dictionary," we have a definition of justification which more fully explains our view of this great doctrine. We give it because it is more full than either of the former definitions. He says: "To justify a sinner is to account and consider him relatively righteous; and to deal with him as such, notwithstanding his past unrighteousness, by clearing, absolving, discharging, and releasing him from various penal evils, and especially from the wrath of God, and the liability to eternal death, which by that past unrighteousness he had deserved; and by accepting him as if just, and admitting him to the state, the privileges, and the rewards of righteousness." The central idea of Mr. Bundy is the pardon of sin through the merits of Christ.

Justification in an evangelical sense can only be bestowed upon sinners—those who are adjudged guilty before the law. And inasmuch as all are gone out of the way, and are guilty before God, all need pardon, or justification.

The only ground upon which sinners can be justified, or pardoned is the atonement. The claims of the law are eternal. The law did not, and could not contain in itself any provisions for pardon. The law said, "The soul that sinneth it shall die." The honor, dignity, and purity of the law must be maintained, or the government of heaven would fail. If, therefore, the just claims of the law could not in some way be satisfied, the whole race of mankind must perish eternally, for all were under condemnation. By the sacrificial offering of Jesus Christ satisfac-

tion was rendered to the law, so that God can now be just and justify, or grant pardon to all that believe in Jesus.

1. *Justification implies the forgiveness of sins.* As set forth in the Holy Scriptures, it is bestowed upon none but the guilty. If any can be found who have never, in thought, word, or deed, violated the law of God, they may be justified by the law, without the atonement, and without repentance, faith, or pardon. But the Scriptures include all under sin; therefore, all need, and must have the benefits of the atonement, or they cannot be justified.

But the Scriptures must settle this question, to which we will now appeal. "Be it known unto you therefore, brethren, that through this man is proclaimed unto you *remission of sins;* and by him every one that believeth is *justified* from all things, from which ye could not be justified by the law of Moses" (Acts 13: 38, 39). "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that *justifieth the ungodly,* his faith is reckoned for righteousness" (Rom. 4: 4, 5). "Whom God set forth *to be* a propitiation, through faith, by his blood, to shew his righteousness, because of the *passing over of the sins done aforetime,* in the forbearance of God; for the shewing, *I say,* of his righteousness at this present season: that he might himself be just, and the *justifier* of him that hath faith in Jesus" (Rom. 3: 25, 26).

It is clearly set forth in these texts that *"the remission of sins," "the forgiveness of sins,"* and *"justification"* mean substantially the same thing. This is the uniform doctrine of the Bible. In no other sense could God justify the ungodly. If justification does not mean pardon, then God must justify the ungodly in their ungodliness. The obvious meaning is, that God pardons the ungodly, and accepts them as righteous through the merits of Christ. In a purely legal sense, pardon, remission,

and justification do not mean the same thing; but in an evangelical sense, as applied to a truly penitent sinner, they mean substantially the same thing. They mutually imply each other, for neither can occur without the other. Dr. Pope states it thus: "Pardon rests upon the sinner, and is expressed as the free bestowment of grace—*He frankly forgave.* Remission refers to the guilt or debt or penalty of sin not exacted. Justification is the regarding that forgiven person, whose debt is remitted, as being also in the position of a righteous person." While these fine distinctions are allowable in the discussion of the doctrine of justification, yet it must be conceded that in a purely evangelical sense justification and forgiveness mean the same thing. Dr. Miley says: "The interchanging use of justification and forgiveness gives to the former the meaning of the latter. Such use is too clear and sure to admit of any doubt. 'Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; and by him every one that believeth is *justified* from all things, from which ye could not be *justified* by the law of Moses' (Acts 13: 38, 39). In this text the word 'justified' is, in meaning, the very same as that of remission, which it follows in the same sentence." Mr. Otterbein says, "Justification and the pardon of sin are one and the same gracious gift." Dr. Watson says, "They mean substantially the same thing."

2. *Justification by faith alone.* By the merciful provisions in the wonderful plan of human redemption, God has provided that the guilty may obtain the benefits of the atonement on the condition of faith in the Lord Jesus Christ. This is God's method of magnifying his law and making it honorable, and saving a lost world.

Before adducing the scripture proof on the doctrine of justification by faith alone, it may be well to remark that, while repentance is in many passages associated with faith, it is not

made a condition of justification. Repentance is a godly sorrow for sin, and simply and only prepares the heart to trust in Christ for salvation. No impenitent sinner can trust in Christ. In this sense, therefore, repentance is a prerequisite to the exercise of saving faith, but not a condition of justification. The meritorious cause of justification is the sufferings and death of Jesus Christ. The preparatory cause is repentance. The efficient cause is the Holy Spirit, and the *conditional* cause is faith in the Lord Jesus Christ.

We will now introduce a few plain passages on the doctrine of justification by faith. "Being therefore *justified by faith,* let us have peace with God through our Lord Jesus Christ" (Rom. 5:1). "So that the law has been our tutor *to bring us* unto Christ, that we might be *justified by faith"* (Gal. 3:24). "And by him *every one that believeth* is *justified* from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). "For the shewing, *I say,* of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3:26). "We reckon therefore that a man is *justified by faith* apart from the works of the law" (Rom. 3:28).

If it were necessary, many other texts, equally direct on this question, might be given. If works are any part of the condition of justification, the apostle would have named them. The uniform teaching in the gospel is justification by faith. For the benefit of any who may still be in doubt, we will add one text more. "Yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; because by the works of the law shall no flesh be justified" (Gal. 2:16). "Neither the works of the Jewish law, nor *any other law,* could justify any man; and if justification or pardon could not have been attained in

some other way, the world must have perished. Justification by faith in Jesus Christ is as reasonable as it is scriptural and necessary."

It is well to keep in mind that all the blessings of a complete salvation are grounded in the vicarious sacrifice of Christ. A penitent sinner justified by faith in the atoning merits of Christ is reckoned as righteous before the law. His sins are forgiven—remitted, and the guilt is taken away. The righteousness reckoned to a justified person is not the imputed righteousness of Christ, but a gracious gift from God on account of the perfect righteousness of Christ. Christ had a righteousness which was peculiar to itself. It was absolute, while that of man is relative. The transfer of Christ's personal righteousness to man is impossible, and, even if it were possible, man could not use it. Because the consequences of Christ's active and passive obedience are reckoned to the believer, we are not thence to conclude that his personal righteousness is imputed.

Justification on the one condition of faith in Jesus Christ as the atoning sacrifice is a work of grace. It does not come to a penitent believer as a reward of merit, but as a free and gracious gift. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). The vicarious sacrifice of Christ was the price paid down for man's redemption, so that God can now be just and pardon, or justify any and all who believe in Jesus Christ. "By grace are ye saved through faith; and that not of yourselves: it [grace] is the gift of God." "The thought of this grace is intensified in view of the fact that the ground of its exercise is a provision of the infinite love of God."

The fall in Adam with the universal depravity of man presents a dark and gloomy picture to review. But we set over against it a picture of the voluntary and meritorious sacrifice of Jesus Christ as a full and complete remedy for all the evils

resulting from the fall. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that *whosoever believeth* in him should not perish, but have eternal life." On the simple condition of faith in Jesus Christ the penitent sinner passes from under the condemnation of the law to its protection.

Justification is a real work performed, and is instantaneous; it is also personal and direct. To justify is to pardon; to pardon is to acquit and release, which implies a decision—a direct act. It is not an act, decision, or sentence which extends through years, but it is instantaneous. The moment a true penitent believes in the Lord Jesus Christ he is justified—saved. "He that believed on him [Christ] is not judged" (John 3:18). And in verse 36, the Lord says, "He that believeth on the *Son hath* eternal life." Not "shall have," but "*hath* eternal life."

Justification is a work done for us; it changes our state in law before God as the judge. We were under condemnation; pronounced guilty before the law. Jesus Christ came between us and the law, and in our stead met and satisfied its claim, yet not so as to free us without our consent. When, therefore, we believe in the Lord Jesus Christ with all our heart, we fully consent to God's plan of saving the soul. "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). The whole question may be summed up thus: "I am a lost sinner; Christ died and rose again to save me; he is able to save me; he is willing to save me now; I venture upon the promise; I am saved." This is rest for sorrow, and life for death. Justified by faith in the only begotten and well-beloved Son of God.

Good works. While faith alone justifies, faith alone will not preserve the soul in a justified state. The faith that justifies is

a living faith, and will prompt in the soul a disposition to perform good deeds. The faith by which a Christian lives and walks is active, and neither grows nor abides if not accompanied by good works. It will not, and cannot live alone. "For as the body apart from the spirit is dead, even so faith apart from works is dead" (Jas. 2:26). In Ps. 37:3, we read, "Trust in the Lord, and do good." Our Lord not only taught a religion, but demonstrated it in his life. "He . . . went about doing good" (Acts 10:38). "Shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith" (Jas. 2:18). In verse 22, we read, "Thou seest that faith wrought with his works, *and by works was faith made perfect.*"

Dr. Spencer says: "The eye alone seeth in the body, yet the eye which seeth is not alone; the forefinger alone pointeth, yet that finger is not alone on the hand; the hammer alone striketh on the bell, yet the hammer that striketh is not in the bell alone; the heat alone in the fire burneth, yet that heat is not alone without the light; the helm alone guideth the ship, yet the helm is not without the tackling. Thus, though faith alone doth justify, yet that faith which justifieth is not alone, but joined with charity and good works. Though good works are not the cause why God crowneth us, yet we must take them in our way to heaven, or we shall never come there."

There was a marriage in Cana of Galilee, and the Master was present, so in the second chapter of the Epistle of James a marriage is described, and the parties to it are faith and works. They were coupled by infinite wisdom; and what God hath joined together no man has a right to separate. They live together, walk together, and work together in the most beautiful harmony and peace.

CHAPTER XIX.

REGENERATION.

The term "regeneration" is from the Greek word παλιγγενεσία and is compounded of πάλιν, "again," and γένεσις "to be," or "to be again." Literally, it means a *reproduction* or *restoration.* Theologians and commentators have very generally used the term as implying that moral change which is set forth in the Scriptures in the use of such terms as the following: "born again," "born of God," "born of the Spirit," "renewed by the Holy Ghost," "passing from death unto life," "quickened." Each and all of these terms imply a *reproduction,* or moral restoration, by which an individual becomes a child of God. We shall aim to set forth as clearly as possible what is implied and included in the work of regeneration.

This great moral change implies more than a mere conversion, more than justification, more than a mere external reformation, more than an observance of the outward forms of religion. It includes all these, but implies vastly more. What, then, is regeneration?

1. It is a radical change in the moral nature. "It is," says Mr. Watson, "a deliverance from the bondage of sin." Mr. Wesley says, "Justification relates to that great work which God does for us, in forgiving our sins; and regeneration relates to the great work which God does in us in renewing our fallen nature." "In order of time, neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also born of the Spirit." On this Mr. Watson says, "They occur at the same time, and they all enter into the experience of the same person; so that

no man is justified without being regenerated and adopted, and no man is regenerated and made a son of God who is not justified." Dr. Miley says: "While regeneration is closely related to justification, there are real points of difference between them. They differ widely in the grounds of their necessity. The necessity for justification lies in the fact of guilt, while the necessity for regeneration lies in the depravity of our nature. Hence, they must fulfill different offices in the work of our salvation. It is the office of justification to cancel our guilt, while it is the office of regeneration to renew or purify our moral nature. . . . We are justified and regenerated on the same act of faith. The two great blessings are not separately offered to separate acts of faith; they are offered together as inseparable blessings of the salvation in Christ, and so are received on one and the same faith."

This cardinal doctrine must be studied in the light of God's Word. It relates to man's moral nature, and can only be understood as it is revealed in the Scriptures. Forms and ceremonies all are right in their places, but none of them, nor all of them together, can take the place of regeneration. "The sacraments are the seals and pledges of the new life," but they are not the life itself. It is a new life in Christ Jesus, born in the soul by the power of the Holy Spirit. It is sometimes spoken of as the Christ life. Paul says, "I live; yet not I, but Christ liveth in me." But we turn directly to the Word of God, which alone must teach us the necessity and nature of this great change.

In Titus 3:5, regeneration is called the "renewing of the Holy Ghost." In John 1:13, it is called "being born of God." In John 3:7, it is called "born anew," and in verse 5, it is called "born of the Spirit." So that to be "renewed by the Holy Ghost," "born anew," "born of God," and "born of the Spirit" mean the same thing. All the passages show that regeneration

is a radical change of the moral nature by the power of the Holy Spirit, whereby the soul is delivered from the power of sin and made alive unto God. It may also be considered as a recovery of the moral image of God upon the heart.

While in an unregenerated state "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." It, the carnal mind, is *enmity against God;* it is sin in itself, and cannot and will not be subject to the law of God. It must be removed. It is the work of regeneration to destroy this carnal nature and bring the moral in subjection to the law of God. In order to love and obey God, the moral nature must be changed. Love is the fulfilling of the law. All the law and the prophets hang on that one word *love.* John says, "He that loveth not, knoweth not God." Again he says, "Every one that loveth is *begotten of God,* and knoweth God." To love and obey God implies a nature that tends toward God. The tendency of the carnal mind is against God—"it is not subject to his law, neither indeed can be"—hence, the necessity of regeneration. Without this change the soul would go on hating and disobeying God forever. Obedience that is not prompted by love is not acceptable to God. Jesus said, "If ye love me, ye will keep my commandments." No unregenerate person can love God; his very nature is opposed to God.

2. This great change is wrought in the soul by the power of the Holy Spirit. Whatever means and instrumentalities may be employed to bring the soul to Christ, it is nevertheless true that the change in the soul is wrought by the direct and personal energy of the Holy Spirit. The nature of the work itself indicates superhuman power. It is a *birth,* a *quickening,* a *resurrection,* a *renewing,* a *restoration,* a *change of heart,* a *new creature.* This is a work which no power can effect but the power of the Holy Spirit.

3. Regeneration is a passive work. Herein it differs from

conversion. In conversion, we are, and of necessity must be, active—we turn to God. In regeneration, we are passive, and receive from God. Repentance toward God, and faith in the Lord Jesus Christ, will bring the soul to God; it then becomes passive, as the clay in the hands of the potter, while the Holy Spirit, by his divine power, changes its moral nature.

4. Regeneration is a complete work, and perfect in its kind. Justification is also a complete work, but it differs widely from regeneration. While it is true that neither can occur without the other, yet justification, however complete in its kind, is not regeneration. Justification is a work done for us, while regeneration is a work done in us. The former pardons, the latter renews. If it were possible to live in merely a justified state, we could not love nor obey God, because our very nature is opposed to God. Our moral nature must be changed, which is the work of regeneration.

5. Regeneration is an instantaneous work. The idea of a gradual regeneration is absurd. What God does for us, or in us, is done in a moment. To grow into regeneration by a process of education, or a succession of acts, of what sort soever cannot be. We can form no conception of a gradual regeneration. If it could be so, then there would be a time in the process when the soul would be one-fourth or one-half regenerated. And during the whole process the soul would be without any distinctive moral character. Jesus said to the thief on the cross, "To-day shalt thou be with me in paradise." Here pardon and regeneration must have taken place in a moment of time. It should be understood that justification, or the pardon of sin, and regeneration are concomitant. The one cannot occur without the other. When Jesus said, "Thy sins be forgiven thee," the soul was then and there regenerated. On the day of Pentecost three thousand were converted and regenerated in a very short time. The pardon of sin, without a change of the moral nature, would not,

and could not benefit the soul. It would still go on hating God, for "the mind of the flesh is enmity against God." It would not be fit to commune with God, in earth or heaven. "Ye must be born again."

As to instantaneous regeneration, it is not to be understood that the soul is thereby in every respect made perfect. Justification is instantaneous and perfect in kind, and so is regeneration, but there are Christian attainments above and beyond these. "Regeneration reverses the current of the affections, and so renews the whole soul that all the Christian graces exist." "The infant born into the world is the man in miniature. All the parts of the body, and all the faculties of the mind are there in embryo. So the regenerated sinner is the saint in embryo. The new principles are there, the new affections are there, the saint is there, but in infancy."

It would be difficult to overestimate the importance of this doctrine. In the economy of grace it has no substitute. *It stands for itself.* Forms and ceremonies have their appropriate places; but neither of them, nor all of them together can take the place of regeneration. When Nicodemus expressed surprise concerning the doctrine of the new birth, our Lord said, "Marvel not that I said unto thee, *Ye must be born again.*" Efforts are being made which it would seem are intended to explain away the ruggedness of this doctrine; a disposition to transfer from the moral to the intellectual. But the change is neither physical nor intellectual, but of a nature wholly different. Both body and mind may be affected by it, but the change itself is wholly moral or spiritual. No new powers are added to the physical or intellectual man. The cultured and uncultured, the learned and unlearned, may experience this moral or spiritual change. There is but one power in the universe that can effect this mighty change, and that is the personal agency and power of the Holy Spirit.

6. The fruits of regeneration are many and grand. Love, joy, peace, long-suffering, meekness, gentleness, faith, temperance, are among the fruits that flow from a regenerated soul. A new heart, a new man, a new life; the current of nature is changed. He is a new creature, with new hopes, new desires, new joys, new prospects, new pursuits, and new aims. "The natural birth is the commencement of natural life, so the spiritual birth is the commencement of spiritual life." Every grace of the Holy Spirit is planted in the soul at the moment of regeneration. "Old things have passed away, and behold all things are become new." If he is true to the principles of this new life planted in him, his pathway will not only be upward, but it will shine more and more, even unto the perfect day. Boston describes it thus: "Regeneration is a universal change. All things become new. It is a blest leaven that leavens the whole lump, the whole spirit and soul and body. One gets not only a new head to know religion, or a new tongue to talk of it, but a new heart to love and embrace it. When the Lord opens the sluice of grace on the soul's new birthday, the waters run through the whole man, to purify and make him fruitful."

As a fit closing of this brief article, we will give the language of Mr. Watson, "Regeneration is that mighty change in man wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished; so that, with full choice of will and the energy of right affection, he serves God freely and runs in the way of his commandments."

CHAPTER XX.

ADOPTION—SONSHIP.

In a technical sense there is a difference between adoption, sonship, and heirship; but in an evangelical sense they mean substantially the same thing. The Scriptures, as we shall see, use the terms interchangeably. The Holy Spirit is the active agent in bringing about this relationship. In an unregenerate state man is represented as an alien and foreigner. While he belongs to the family of God in a general sense, he is in rebellion against the moral government of God, and hence not a member of the household of faith. Theologians are not all of the same opinion concerning the time when adoption takes place. Some place it before and some after regeneration. From the nature of the work itself it would seem most reasonable to conclude that it is immediately consequent upon regeneration. In the order of time, we may not be able to distinguish between them; but from the nature of the work done, we know they are not one and the same thing. Dr. Ralston says: "Justification, regeneration, and adoption, though distinct from each other in nature, are always simultaneous in occurrence. Justification removes our *guilt,* which is a barrier in the way of our admission into God's family; regeneration changes our *hearts,* imparting a fitness for admission into the family, and adoption actually receives us therein." Now while all this may occur in a single moment of time, yet each work in its nature is different from the other; and each is definitely set forth in the Scriptures. Dr. Miley says: "As related to the Father's love and the inheritance of his children, sonship by adoption is the very same as sonship by regeneration. They are all heirs of God and

joint-heirs with Christ, and shall be like him." This sonship, this heirship is in itself no mean inheritance.

In studying this doctrine, it is well to keep in mind our condition by nature. We are strangers and enemies to God. We are aliens from his spiritual family. We have no title to anything better in the world to come. By adoption, we are received into God's spiritual family; "so then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God" (Eph. 2:19). All this comes to us as a free gift, through the vicarious death of Jesus Christ.

The Scriptures abundantly teach that all true Christians are members of God's family. They are children of God—sons and daughters of the Almighty—one family—the whole family in heaven and earth in one. The saints on earth, the spirits of the just in heaven, and all the holy angels make but one family. By adoption we become members of this family. "Behold what manner of love the Father hath bestowed upon us, that we should be called *children of God*" (I. John 3:1). "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty" (II. Cor. 6:17, 18). "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

By adoption, we are constituted heirs of God and joint-heirs with Jesus Christ, by which we are entitled to the blessings and privileges of the family. "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). "And if children, then heirs; heirs of

God, and joint-heirs with Christ" (Rom. 8:17). "So that thou art no longer a bondservant, but a son; and if a son, then an heir through God" (Gal. 4:7). "Unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I. Pet. 1:4). All the liberties, privileges, relations, provisions, and security of a son or daughter are pledged by the Father to each member of his family. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I. Cor. 3:22, 23). All these blessings come to us as the result of adoption—sons and daughters of God, children of God, heirs of God, and joint-heirs with Jesus Christ. "This is honor amply sufficient."

Dr. John Flavel says: "Betwixt civil and sacred adoption there is a twofold agreement and disagreement. They agree in this, that both flow from the pleasure and good will of the adoptant; and in this, that both confer a right to privileges which we have not by nature; but in this they differ; one is an act imitating nature, the other transcends nature; the one was found out for the comfort of them that had no children, the other for the comfort of them that had no Father. Divine adoption is in Scripture either taken properly for that act or sentence of God by which we are made sons, or for the privileges with which the adopted are invested. We lost our inheritance by the fall of Adam; we receive it by the death of Christ, which restores it again to us by a new and better title."

There is a dignity and an honor in being adopted into God's spiritual family not found in any earthly relationship. The sons and daughters of earthly kings and queens count it no small honor to sustain such relationship; but what is that to be compared with the relationship of a Christian, however humble his position in life may be? Christians sometimes forget the dig-

nity of their position and the future honor that awaits them. John, in his first epistle 3:2, utters words which imply more than we are able to comprehend, "Beloved, now are we *children* of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." Add to this the language of Paul, Phil. 3:21, "Who [Christ] shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory." All that is promised in these scriptures awaits those who are adopted into God's spiritual family. They have God for their Father, Jesus Christ for their elder brother, and angels for their familiar companions. That will be a kingdom of priests, or a royal priesthood. (Rev. 1:5, 6.) When Cyneas, the ambassador of Pyrrhus, returned from Rome, he was asked what he thought of the city and state. He said that it seemed to him to be a state of none but great statesmen and a commonwealth of kings. Such is heaven—"a parliament of emperors, a commonwealth of kings; every humble saint in that kingdom is coheir with Christ, hath a *role* of honor and a scepter of power and a throne of majesty and a crown of glory."

CHAPTER XXI.

WITNESS OF THE SPIRIT—ASSURANCE.

WHATEVER difference theologians may make between the "witness of the Spirit" and the doctrine of "assurance," they nevertheless cover substantially the same ground, for whether we speak of one or the other, the Holy Spirit is the active agent in dealing with the inner consciousness. The doctrine of assurance is one of the precious doctrines of the gospel. Conviction reveals to us the deadly nature of sin, justification removes the guilt of sin, regeneration changes our moral nature, adoption brings us into God's family, and the Holy Spirit, witnessing with our spirit, brings to the consciousness the assurance of sonship. There is no doctrine more clearly taught in God's Word than that of experimental religion. While we may not understand the mode of the Spirit's operation in producing the assurance of sonship, we may, and can know the fact. The man whose sight the Lord restored did not presume to explain the mystery, but insisted upon one fact, "One thing I know, that, whereas I was blind, now I see." If this assurance could be reached only by some process of logical reasoning, a mathematical calculation, then many would be compelled to die without it. But as it is, the learned and the unlearned, the wise and the unwise, the rich and the poor, all may have it on the same conditions. All may have the witness of the Spirit—the blessed assurance of sonship.

1. While the evidence in the experience of Christians may, and often does differ, and in some cases may be accompanied by doubts, it is nevertheless true that a life of faith will bring to the consciousness of every sincere Christian the blessed assur-

ance of adoption into God's family. This truth is most clearly set forth in God's Word.

2. The inward evidence of acceptance with God is communicated to the consciousness of the believer by direct witness of the Holy Spirit. In whatever terms it is set forth in the Bible, it is to be understood as the work of the Spirit. God, the Father, through, or on account of the merits of his well-beloved Son, accepts the penitent believer and grants pardon. The Holy Spirit, the executive officer in the Holy Trinity, then renews the heart, adopts into the family of God, and imparts to the consciousness the blessed assurance of that fact.

3. In confirmation of the doctrine herein set forth, we will appeal directly to the Scriptures. All must yield to this authority. "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8:16). In verse 15, the apostle says, "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father." "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Gal. 4:6). "He that believeth on the Son of God hath the witness in him" (I. John 5:10). On this last text, Dr. Clarke says: "This is God's witness to a truth, the most important and interesting to mankind. God has witnessed that *whosoever believeth* on *his Son* shall be saved and have *everlasting life,* and shall have the witness of it *in himself,* the Spirit bearing witness with his spirit that he is a child of God. To *know,* to *feel* his sin forgiven, to have the testimony of this in the heart from the Holy Spirit himself, is the privilege of every true believer in Christ."

These passages teach plainly that the Spirit testifies to the believer that he is adopted into the family of God. Can it be that all this witnessing of the Spirit with spirit may occur within, and the humble believer know nothing of it? Can the

Spirit cry out from the heart, and we know nothing of it? Can a believer have the witness in himself and not know it? It is a most merciful provision in the great plan of human redemption that a believer may know within himself that he is a child of God. None need go groping his way to the tomb in darkness. He may know, by the Spirit's testimony, that he is an heir of heaven. Christianity has its doctrine, its forms and ceremonies, and it has its experience, too. "If any man willeth to do his will, he shall know of the teaching, whether it be of God or *whether* I speak from myself" (John 7:17). "And it is the Spirit that beareth witness, because the Spirit is the truth."

4. The Christian's own spirit is a witness in the case. It bears testimony to the consciousness clear and distinct. This form of testimony is named in many places in the Bible. "For what man knoweth the things of a man, save the spirit of man which is in him?" (I. Cor. 2:11.) The new version renders the passage thus, "For who among men knoweth the things of a man, save the spirit of the man, which is in him?" This, I think, is the better rendering of the text. The Spirit of God bears witness with our spirit, and our spirit bears witness to our own consciousness. "Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God" (I. John 3:19-21). "In that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing *them*" (Rom. 2:15). "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost" (Rom. 9:1, 2). "For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom

but in the grace of God" (II. Cor. 1:12). These passages are so plain and direct that they need no comment.

5. Finally, on the doctrine of experimental Christianity, we will group together a few passages from the Old and the New Testament, bearing the direct and personal testimony of those by whom the words were uttered. "But I know that my redeemer liveth" (Job 19:25). "Great peace have they which love thy law; and they have none occasion of stumbling" (Ps. 119:165). "He brought me up also out of an horrible pit, out of the miry clay; and he set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Ps. 40:2,3). "And in that day thou shalt say, I will give thanks unto thee, O Lord; for though thou wast angry with me, thine anger is turned away, and thou comfortest me" (Isa. 12:1, 2). "Who also sealed us, and gave *us* the earnest of the Spirit in our hearts" (II. Cor. 1:22). "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens" (II. Cor. 5:1). "For I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (II. Tim. 1:12). "Whom not having seen ye love, on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory" (I. Pet. 1:8).

There are very many passages in the Bible which teach in plain, unambiguous terms the doctrine of experimental religion. We may know by experience that we have "passed from death unto life"; that we are "the children of God"; that our "Redeemer liveth"; that "we have peace with God, through our Lord Jesus Christ"; and that the "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Let no one, then, be content with the mere forms of religion, but earnestly and perseveringly seek for the witness of the Spirit,

for "the Spirit himself beareth witness with our spirit, that we are children of God." John Wesley says: "The testimony of the Spirit is an inward impression of the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God. Thus 'the testimony of our own spirit' is, with the most intimate conviction, manifested to our hearts, in such a manner as, beyond all reasonable doubt, to evince the reality of our sonship."

The Scriptures abundantly point out the danger of being deceived. The heart under the influence of sin is "deceitful above all things. . . . Who can know it?" A person may believe the Bible to be the word of God; he may believe all the cardinal doctrines of the gospel, and on that belief he may unite with the church and observe all the ordinances of the church, and feel a degree of satisfaction from the consciousness of having done these things, which are all right in and of themselves. But there is a wide difference between this kind of satisfaction and the consciousness of being saved. Simon of Samaria, when he heard the preaching of Philip concerning the kingdom of God and the name of Jesus Christ, believed and was baptized, and continued with the disciples for some time. But when Peter came down to Samaria, the discovery was made that his heart was not right—he was yet unsaved. Under the preaching of Philip, the man of Ethiopia believed just what Simon believed, and was baptized and went on his way rejoicing. (Acts 8:5-39). Simon had a degree of satisfaction from what he believed and did. The man of Ethiopia had the same satisfaction, but he had something more, he had the witness of the Spirit within, giving him the assurance that he was saved, and because of this inner consciousness he went on his way rejoicing. Teachers of sacred things cannot be too careful in drawing the line between

a mere satisfaction growing out of the fact of having done certain things, and the blessed assurance of being saved. Dr. N. Caussin says, "A hundred thousand tongues may discourse to you about the sweetness of honey; but you can never have such knowledge of it as by *taste*. So a world full of books may tell you wonders of the things of God in religion; but you can never understand them exactly but by the taste of experience."

It is not only a wonderful, but a gracious provision in the plan of human redemption, that we may know beyond a peradventure that we are the children of God by adoption. When the disciples returned from their first missionary tour, they were full of joy at their success. They said, "Lord, even the devils are subject unto us in thy name." He did not reprove them for bringing in such a report, but in his gentle and kindly manner he reminded them of something better. "Howbeit in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10: 17-20). Every Christian may know this as certainly as he knows that he is living. Whenever the Spirit himself beareth witness with his spirit that he is a child of God, and adopted into his family, he knows that his name is written in heaven.

CHAPTER XXII.

SANCTIFICATION.

We enter upon the investigation of the doctrine of sanctification with no small degree of solicitude. It is a fundamental doctrine of Christianity, and of vast importance to the Christian church. There are but few questions in theology upon which there is a greater variety of opinions. All evangelical Christians hold that it is a Bible doctrine, but they differ as to its nature and the time when it is, or may be reached. Some hold that it is a state of grace into which none can enter until the hour of death. Others hold that it is concomitant with regeneration, and is completed at that time. Another class believe that it is a growth, extending all along from regeneration to the death of the body. Still another class believe that it has its beginning at the time of regeneration, but its completion is subsequent to regeneration and instantaneous. This latter view, with certain qualifications, we hold to be most in harmony with the teachings of God's Word.

Sanctification is not regeneration. It is distinct in its nature, but not necessarily separate from regeneration. Justification, regeneration, and adoption are three distinct but not separate works. So, while sanctification has its beginning at the time of regeneration, in its nature it is distinct from it. It is not claimed that the blessing of entire sanctification may not be received at the time of regeneration, but ordinarily this is not the case. No matter when it is received, it is a distinct blessing of grace wrought in the soul by the Holy Spirit. Experience is not to be reckoned as positive evidence in a matter of such vast importance, neither should it be wholly ignored. It is the experience of the great majority of regenerated persons

that something remains to be done. Dr. Miley says, "There is widely in the consciousness of the regenerate a sense of incompleteness in their spiritual life; a sense of the lack of that fullness which is the happy experience of some Christians, and which must be the common privilege of believers." This feeling is almost universal.

No matter what view of entire sanctification we may adopt, we shall find some difficulties in the way. We are not altogether clear on the doctrine of depravity. Regeneration is complete in its kind, but is every vestige of depravity taken away in regeneration? If it is, whence arises this sense of incompleteness in Christian experience? Why these inner conflicts? If the soul is thoroughly cleansed in regeneration, there is no room for sanctification. But the Scriptures teach the doctrine of entire sanctification as subsequent to regeneration. Entire sanctification brings to completeness the inner spiritual life created in the soul by regeneration. We have a very instructive lesson in John 15: 2, "Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he *cleanseth* it, that it may bear more fruit." Observe that the branch is in the vine, and bearing some fruit, but by *purging,* or *cleansing,* it will bring forth more fruit. Regenerated persons are in Christ just as the branch is in the vine. As the branch needed cleansing in order to greater fruitfulness, so the regenerated, by a thorough cleansing, will bring forth more and better fruit.

Because entire sanctification is subsequent to regeneration, and instantaneous, this does not preclude the idea of a gradual approach to it. Neither does it preclude the idea of a growth in grace after the blessing is obtained. The branch grew and bore some fruit before it was cleansed, but it grew faster and bore more fruit after it was cleansed. Dr. Pope defines sanctification to be "the work of the Holy Spirit alone, applying the virtue of the atonement in the removal of the last trace of the in-

dwelling or pollution of sin and consecrating the entire nature of the believer to God in perfect love." Otterbein defines it thus, "The Word of God speaks plainly enough, making a difference between justification and sanctification. And this difference accords with reason, for is it not one thing when Pharaoh takes Joseph from prison, and another when he enrobes him in kingly apparel and sets him a prince over the whole land of Egypt?"

Dr. McCabe says: "By holiness I mean that state of the soul in which all its alienation from God and all its aversion to a holy life are removed. In this state sin is odious. The more holy any soul, any being is, the more odious sin becomes. To a good man sin is odious; to a holy man it is more odious; to an angel it is far more so still; but to God sin must be inconceivably odious. And therefore it is said that the heavens are not clean in his sight, and that he charged the angels with folly, so insignificant is their holiness when contrasted with the holiness of God. Holiness admits of an infinite number of degrees, and there is set before us an eternal progression in holiness. But that degree of it, or that state of the soul in which temptation to sin leaves no damaging moral influence, no tarnish of sin, no pain in the conscience, no corruption of the will, no obscurity or perversion of the spiritual vision—that state in which the all-efficacious blood of Jesus has washed away all the stains of sin, and in which the Holy Spirit constantly presides, rules, and reigns without a rival—is what we call sanctification."

The evidences of sanctification are as clear to the individual consciousness as of regeneration. And why should it not be so, since the Spirit that changes the moral nature is the active agent in cleansing the soul? The privilege of sanctification is not for a select few, but for all. If there is a reason why any soul should not be freed from all sin, we fail to find any such

reason set forth in the Scriptures. We read that Jesus died for our sins; that his blood cleanseth from all sin, and from all unrighteousness; and that he is able to save to the uttermost all that will come unto God by him.

We turn now to the Scriptures, and learn from them what we are to believe and what we are to do. There are three terms in the Bible which are substantially identical when used in relation to mankind. These are *holiness, sanctification,* and *perfection.* Absolute holiness and perfection belong to no being in the universe but God alone. When, therefore, we speak of holiness, of perfection in relation to Christian character, we wish to be understood as using those terms in a relative sense. Angels are only relatively perfect; so a Christian may be relatively perfect, or holy. The absolute holiness of God suggests to the mind the absolute necessity of holiness in man in as high a degree as it is possible. The provisions in the plan of human redemption are ample and complete, so that we may be all that God requires us to be. He requires us to be holy, pure, and perfect in our sphere as angels are perfect in their sphere.

Sanctification, as we understand the doctrine, has its beginning in regeneration, and entire sanctification is the maturing of all the graces imparted to the soul at the time of regeneration. Mr. Fletcher says, "We give the name of 'Christian perfection' to that maturity of grace and holiness which established adult believers attain to under the Christian dispensation." Because sanctification has its beginning in regeneration, we are not thence to conclude that it is synonymous with regeneration, or that it is then and there completed. There is a maturity—an entire sanctification subsequent to regeneration. Mr. Wesley and Mr. Watson fix the commencement of sanctification at the time of regeneration, but they make a distinction between that and *being sanctified wholly.*

Sanctification, when used in the sense of holiness or Chris-

tian perfection, is a higher state of religious experience than regeneration. Mr. Ralston, in his "Elements of Divinity," holds that sanctification has its beginning at the time of regeneration; but that *"entire sanctification* is an advanced, or *matured* state in religious attainment, which it is the duty and privilege of all justified persons earnestly to seek by faith and prayers." This is substantially the view of the majority of the commentators and theologians.

The works of grace wrought in and for the soul, however closely they may be allied to each other in point of time, are not the same in kind. Justification, regeneration, adoption, and the witness of the Spirit all differ in kind; each is distinct in nature, and neither of them, nor all of them combined is entire sanctification. The believer, when born again, and made a new creature, is sanctified in an important degree, but to be *"sanctified wholly"* is a work wrought in the soul after regeneration. Because some persons have become fanatical on the doctrine of sanctification is no argument against it. Such men as Wesley, Fletcher, Clarke, Watson, Upham, Benson, Ralston, Lee, Pope, Miley, Otterbein, and Edwards can hardly be classed with fanatics. These men all believed that sanctification is a distinct work and subsequent to regeneration. Some persons have become fanatical on baptism, the Lord's Supper, and the second coming of Christ, but we do not set these doctrines aside on that account. Sanctification is as clearly and distinctly taught in the Holy Scriptures as justification and regeneration. Why oppose or try to explain it away when it proposes a cleansing of the soul from all the defilement of sin, and filling it with all the fullness of God? It proposes no additional burdens, but *greater freedom.* It proposes no less peace, but *perfect peace.* It proposes no less love, but *perfect love.* It proposes no less faith, but *perfect faith.* It proposes no less joy, but an *unspeakable joy.* Dr. Ralston says, "It matters but little whether this emi-

nent state of holiness be gained by a bold, energetic, and determined exercise of faith and prayer, or by a gradual process—whether it be *instantaneous* or *gradual,* or both the one and the other. The great matter is with each and all of us, that we lose no time, but arise at once and 'press on toward the goal unto the prize of the high calling of God in Christ Jesus' (Phil. 3: 14)."

Concerning the time when a believer is, or may be sanctified, that is indefinite. It may be wrought in the soul very soon after regeneration, or it may not be for years. Whenever a believer makes a full and complete consecration of all he is, and of all he has, and fully trusts in the atoning merits of Jesus Christ, he will be *"sanctified wholly."*

From the nature of consecration we conclude that it is a work which no unregenerated soul can perform. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a *living sacrifice,* holy, acceptable to God, *which is* your reasonable service" (Rom. 12: 1). Here the apostle is addressing his *brethren,* evidently those who had been justified. He urges them to give themselves up to God in the true spirit of sacrifice. This they had not done. An unregenerate soul, dead in trespasses and sins, could not make a *living sacrifice* to God. The same apostle says, "But present yourselves unto God, as *alive from the dead,* and your members as instruments of righteousness unto God" (Rom. 6: 13). Only those who have been made alive can make this entire consecration. Mr. Upham, in his "Interior Life," says that in order to attain to a state of holiness there must be "an act of *personal consecration to God.*" He says further: "Such a consecration, extending to all that we are and all that we have, is necessary. And let it not be said that we have no power to make it. We are not speaking now of persons who are in the *deadness of original unconversion.* We are speaking of *Christians*—of persons in a justified state,

whose dead wills have been partially quickened by the Holy Ghost, and who certainly can do something in this way. Such a consecration, therefore, made with the whole soul and for all coming time, is necessary."

We will now invite special attention to two thoughts: (1) The Word of God requires us to be holy; (2) the Holy Scriptures teach that holiness, perfection, or entire sanctification is subsequent to regeneration, and is attainable in this life.

1. *The Word of God requires us to be holy.* This great doctrine is taught in the use of various terms, only a few of which can be given in this connection. "Walk before me, and be thou perfect" (Gen. 17:1). "Ye therefore shall be *perfect,* as your heavenly Father is perfect" (Matt. 5:48). "Finally, brethren, farewell. Be *perfected;* be comforted; be of the same mind" (II. Cor. 13:11). "And let patience have *its* perfect work, that ye may be *perfect* and entire, lacking in nothing" (Jas. 1:4). "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14). "But like as he which called you is holy, *be ye yourselves also holy* in all manner of living; because it is written, *Ye shall be holy;* for I am holy" (I. Pet. 1:15, 16). Those who object to the views of sanctification herein advocated are asked to bring their Christian experience up to the standard set by the Apostle Paul, Eph. 3:17-19, "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." If such a state of grace is not attainable in this life, why did the apostle pray for it? Can a soul be filled with "all the fulness of God" until after it has been emptied of all sin and uncleanness? Let those who are in the possession of this love *"which passeth knowledge,"* and who are "filled

unto *all* the fulness of God" tell us what it implies and includes. Add to this the words of Paul in Col. 2:10, "And in him ye are made *full.*" There is a fullness, a completeness in Christ to which all Christians may attain.

If it were necessary, many other passages of similar import could be given. But these are sufficient to establish beyond a question the possibility and necessity of holiness of heart and life. If such a state of grace cannot be attained in this life, why did the sacred writers teach it? Were they deceived or mistaken in the matter? Or, did they wish to deceive others? God does not require impossibilities of either men or angels. When, therefore, he commands us to *be holy, be perfect,* it is evident that such a state of grace is attainable. God requires us to repent and believe; and all agree that it is possible for us to be holy, therefore it must be possible for us to attain to it. To love God with all the *heart, soul,* and *mind,* and our *neighbor as ourselves,* is the fulfilling of the law, and this we are required to do. But no one whose heart is not perfect before God can do this.

2. The Scriptures teach that holiness, perfection, or entire sanctification is subsequent to regeneration, and it is to be attained in this life.

As there is quite a diversity of opinion even among good men on this point, we need to study it with great care. Sanctification is not a growth. Regenerated persons may grow up to it, and grow on afterward, but the work itself is not a growth, any more than regeneration is a growth. Both are wrought in the soul by the power of the Holy Spirit. Entire sanctification is consequent upon a full and complete consecration. If in any sense it means to *cleanse* and *purify,* then it must be instantaneous. That the grace planted in the soul at the time of regeneration will be strengthened and invigorated by sanctification is not questioned, but it means some-

thing more and different from that. While other meanings are attached to the word, yet when applied to Christian character it carries with it the idea of *cleansing, purifying,* and to make holy. But the Word of God must settle this question. "For this is the will of God, even your sanctification" (I. Thes. 4:3). Paul is not addressing unconverted persons, but he is writing to his brethren, informing them that it was the *will* of God, even their sanctification. In the seventh verse, he says, "For God called us not for uncleanness, but in *sanctification.*" Whatever meaning we may give to the word "sanctification," it was evidently something to which those brethren had not attained, and which it was the will of God they might receive. "And the God of peace himself *sanctify* you *wholly;* and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it" (I. Thes. 5:23, 24). These are the same brethren to whom the apostle said, "It is the will of God, even your sanctification." He first states that they may receive it—*"sanctify you wholly."* Dr. Clarke says that the original word from which the word "wholly" is translated "means precisely the same as our phrase, to all *intents* and *purposes."* The apostle prays, first, that they may be *sanctified wholly, entirely,* to all *intents* and *purposes,* to the *uttermost;* then he prays that the whole man, in this sanctified state, may be preserved blameless unto the coming of the Lord. This prayer teaches (1) that whatever grace they had received, they were not yet sanctified *wholly;* (2) that it was their duty and privilege to be sanctified wholly; (3) that entire sanctification is not to take place *in, at,* or *after* death, but here and now. If entire sanctification is not possible, then the inspired apostle made a mistake in praying for it; (4) this passage teaches plainly "that they were partly, but not entirely sanctified." The same doctrine in another form of language is taught by

the apostle when he says, "Let us cleanse ourselves from all defilement of flesh and spirit, *perfecting holiness* in the fear of God." How could they perfect holiness if it had not been commenced in them? How could they be sanctified wholly or entirely, if it had not been commenced in them? "And press on unto perfection" (Heb. 6:1). From the first principle of the doctrine of Christ we must press on. We must not continue in childhood forever. There is a maturity, a manhood to attain. We are to come "unto the unity of the faith, and of the knowledge of the Son of God, unto a *full-grown* man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). This is Christian perfection. "The measure of the stature of the fulness of Christ." This is precisely what the apostle means when he says, "Let us press on to perfection." "But whoso keepeth his word, in him verily hath the love of God been *perfected*" (I. John 2:5). "Herein is love made *perfect* with us, that we may have boldness in the day of judgement. . . . There is no fear in love: but perfect love casteth out fear, . . . and he that feareth is not made *perfect* in love" (I. John 4:17, 18). From these scriptures it is very evident that love in some degree may dwell in the heart, and it is also evident that that love may be perfected. "Perfect love casteth out fear." Love is always perfect in its nature, but it may not be in degree. It is not said of those that had tormenting fears that they had not love at all, but their love was not perfected. Mr. Upham says, "Although it is possible for a person who is partially holy to grow in holiness, a person who is entirely holy will grow much more." We may have a degree of love, and find much comfort in it. We may also have the fullness of love, and find much more comfort. We will give a few passages to show that some persons did attain to a state of entire sanctification, or Christian perfection. "And the Lord said unto Satan, Hast thou considered my servant Job? for there is none like

him in the earth, a *perfect* and an upright man, one that feareth God, and escheweth evil" (Job 1:8). "Mark the *perfect* man, and behold the upright: for the latter end of *that* man is peace" (Ps. 37:37). "The righteousness of the *perfect* shall direct his way" (Prov. 11:5). "Howbeit we speak wisdom among the *perfect*" (I. Cor. 2:6). "Let us therefore, as many as be *perfect,* be thus minded" (Phil. 3:15).

There is perfect love, perfect peace, perfect joy, and perfect fullness in Jesus Christ. To each and all of these every believer may attain. The blood of Jesus Christ cleanseth from all sin, and from all unrighteousness, so that the believer may be one in him, and one with him. Let all remember that a pure heart—washed, cleansed in the blood of the Lamb—is the qualification and security for heaven. Nothing less than this will suffice.

We will close this chapter with a brief extract from the writings of Bishop Usher. "I must tell you," says that devout man, "we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ; and, oh! how many who profess Christianity are unacquainted experimentally with this work upon their souls."

CHAPTER XXIII.

DIVINE PROVIDENCE.

By "Divine Providence" we understand the uniform and constant operation of God throughout the entire universe. God is everywhere, and everywhere at work. Nothing is too vast for his management, and nothing so small as to be below his notice.

Dr. Pope defines providence thus, "It expresses the truth that God orders and governs all things for the attainment of the purpose of their creation." The word "providence" means foresight and provision. He describes it as: "Precisely as his creating act, with the same relation to the Holy Trinity. As the three Persons concurred in the beginning, so they conspire to bring all things to their end." Concerning the range of the divine operation of providence, he says it is "the conservation of all things for their end; then, more specifically, the preservation of created life; and in the highest sense, the government of moral intelligences."

Good and wise men differ in their opinion respecting the nature of God's providence, as to whether it is general or particular. We conceive that both opinions are correct, for "the general providence of God, properly understood, reaches to the most particular and minute objects and events, and the particular providence of God becomes general by its embracing every particular." Providence not only implies forethought, but it includes the constant operation of God in every part of the universe. There is not a law nor force in nature but would at once become inoperative if the divine presence were withdrawn. It is affirmed in the Holy Scriptures that "God created the heaven and the earth," and it is also affirmed that "in him all things consist," and that "in him we live and move and have our being."

God governs the universe of matter and mind in a manner which accords with his own eternal perfection. Those who would divorce him from his own creation claim that everything is governed by fixed laws, to which we readily assent. But these laws are not self-originated and self-operative. God not only created the heaven and the earth, but all the laws and forces in the universe, so that whether we affirm that he governs by fixed laws or independent of such laws, the fact remains that he governs. There is not a law nor force in nature but that would fall flexible as the lash of a whip if his presence were withdrawn. Is it easier to govern the universe by creating and sustaining laws to govern, or to govern direct without these?

Because the operations of divine Providence are in great measure hidden from us, we are not thence to conclude that he does not govern at all. The Scriptures not only affirm that God created all things, but that he sustains all things. No matter how he does it. The manner in which he governs and controls all things is not so much a matter for our faith as the fact itself. "And we know that to them that love God all things work together for good" (Rom. 8:28). Paul states this as a fact. But instead of accepting it as a fact, we concern ourselves to find out how he does it; and because we cannot understand how "all things work together for good," we doubt as to whether or not it is true.

God is the soul of the universe, and everything is ascribed to him. Creation, preservation, day and night, the falling rain, snow, hail, the lightnings, thunder, and wind—all are ascribed to him and controlled by him. It is a vast and profound scheme, and to us complicated and inexplicable in many of its parts, but the final result will be the glory of God. In the end, all will realize that while "clouds and darkness *are* round about him: righteousness and judgement are the foundation of his throne" (Ps. 97:2).

Let us turn to a few of the many passages which teach in plain language that "all things are subject to the ruling providence of God." "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth *is thine;* . . . both riches and honour come of thee, and thou rulest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all" (I. Chr. 29:11, 12). "O Lord, thou preservest man and beast" (Ps. 36:6). "And he is before all things, and in him all things consist" (Col. 1:17). "For in him we live, and move, and have our being" (Acts 17:28). The Scriptures abound with passages which teach that all things are subject to the control of the Almighty. Concerning the universality of God's ruling providence, Dr. Miley says, "The earth and the heaven, the forces of nature, the seasons of the year, the harvests of the field, the fruits of the earth, the powers of human government, the allotments of human life are all thus subject" to his control. Is this not in harmony with our highest conception of the eternal fitness of things? Who but a being of almighty power, infinite wisdom, and universal presence could uphold, sustain, and control the affairs of a universe so vast as that to which we belong?

Although the mode of the divine operation may in many respects be unknown to us, yet the fact of an overruling and controlling influence, both in the moral and natural worlds, forces itself upon our consciousness. The order and harmony maintained in the universe are evidences of omniscience, omnipresence, and almighty power. While God is directing the sun, moon, and stars in their course, and ruling among empires on earth, he is, at the same time, watching over the humble good man, feeding the ravens in their forest home, beholding the sparrow as it falls, and numbering the hairs of our heads. He orders the steps of a good man, overrules the evil designs of wicked

men, makes the wrath of man to praise him, and doeth all things according to the council of his own will.

God's dealings with the children of men are, for the most part, mysterious and inexplicable. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55: 8, 9). There are depths, but depths are for God, and not for man. There are mysteries, but mysteries are for God. "It is happy for me," says Bishop Hall, "that God makes me of his court and not of his council." However dark and mysterious the operations of divine providence may be to us, it is a consolation to know "that to them that love God all things work together for good" (Rom. 8: 28). How all things work together for good we may not know, but God has said it, and his word will stand forever. It requires no great effort to believe that "all things work," but to believe that "all things work together" requires greater faith, and when it comes to believe that "all things work together for good," our faith stumbles, and often falls. We cannot trust our Father, because we cannot see how it is done. While the storm was still raging, and all on board had given up for lost, Paul prayed and received assurance that all would be saved, and said to the crew and passengers, "Sirs, be of good cheer: for *I believe God,* that it shall be even so as it hath been spoken unto me" (Acts 28: 25). When God says, "All things work together for good to them that love God," we have nothing to do with the *how.* That is his part of the contract; our part is to love, trust, and obey. No matter how dark and forbidding our environments may be, God can bring light out of darkness, peace out of confusion, and joy out of sorrow. When God says, "All things work together for good to them that love God," so it will be. The heavens and earth may pass away, and the elements melt with fervent heat, but God, in his wonder-

working providence will bring everything to pass which he has promised.

"By him all things consist." "Every object in nature is impressed with his footprints; and each new day repeats the wonders of creation. Yes; there is not a morning we open our eyes, but they meet a scene as wonderful as that which fixed the gaze of Adam when he awoke into existence. Nor is there an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern and piety may not adore the providence of Him who assumed our nature, that he might save our souls."

How cold and cheerless that philosophy which banishes the Creator from his own creation, and leaves the control and destiny of all things to the caprice of chance. This Epicurean atheism is not confined to those alone who are known as skeptics, but may be found among those who profess to believe in a providence. The grounds of this practical skepticism lie in a failure to recognize a providence in little things; also, in a failure to accept the truth that while God does not order all things, he directs, overrules, and controls all things. The heart grows sad at the thought of being left to ourselves—no one to care for us; no one to direct our steps; no one to see in advance of us; no one to control the circumstances around us; poor, forsaken, fatherless children, wandering around for a while on earth, and then passing into the great unknown—*forgotten, perished.*

A God without a providence is a contradiction. They mutually imply each other. A God, eternal, immutable, omniscient, omnipresent, omnipotent, just, holy, good, and merciful. Here is solid rock. "That this God created the heavens and the earth, and all that in them is, visible as well as invisible, and furthermore sustains, governs, protects, and supports the same."

As already stated, there are deep and inexplicable mysteries

in the doctrine of a universal providence. "We see through a glass darkly." "We see in part," but it is only in part. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out" (Rom. 11:33). "Lo, these are but the outskirts of his ways: and how small a whisper do we hear of him! But the thunder of his power who can understand?" (Job 26:14).

In this time-haze it is not for man to know and understand all the ways of the Almighty. Oftentimes what seem to be hindrances are helps, and what appear to be against us are for us. "All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have exercised thereby, *even the fruit* of righteousness" (Heb. 12:11). When Jacob was asked to send Benjamin with his brethren to Egypt, he stoutly refused. He said, "Joseph is not, and Simeon is not, and ye will take Benjamin away: *all these things are against me*" (Gen. 42:36). So it appeared to him. But were they against him? Verily not, for the sequel shows that they were all for him. So we often interpret our afflictions, losses, disappointments, and sorrows to be against us, when they are really for us. While God does not always order this and that to come upon us, he permits, and then overrules to the glory of his name.

While we are not able to harmonize God's sovereignty with men's individual responsibility, we know from the teachings of the Holy Scriptures that God "worketh all things after the counsel of his will" (Eph. 1:11), and that man is a free moral agent, and here we must let that question rest.

A firm belief in the doctrine of a universal providence, notwithstanding the mysteries which may be involved in it, brings to the human consciousness a great flow of solid comfort. When John was on the island of Patmos, he said, "And I heard as it

were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty reigneth" (Rev. 19:6). This mighty God reigns in heaven and in the earth. He superintends the affairs in all worlds, and does not overlook the smallest things. What a beautiful and instructive lesson our Lord taught his disciples. "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? . . . Consider the lilies of the field, how they grow. . . . But if God doth so clothe the grass, . . . *shall he* not much more clothe you, O ye of little faith?" (Matt. 6:26-30). Add to this the lesson of the sparrow, "Not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows" (Matt. 10:29-31).

"Christ revealed God to us as a Father. In his first and last words, Christ calls him 'Father.' As a Father, God thinks of us, loves us, works for us in the future. 'Father' is the most endearing appellation in which he is made known unto us." Strange and inexplicable as some of his providences may appear to us, we are to remember that our Father in heaven seeth all things and knoweth all things, and will neither leave us to ourselves nor turn us away as unworthy of his care and protection.

Dr. Fuller says that he was shown the wrong side of a piece of tapestry, and he could see nothing but confusion—a company of thrums and threads, with pieces and patches of several sorts, sizes, and colors. But when he looked on the right side, he saw letters, flowers, and beautiful characters, all in the most perfect order. So now, in this time-haze, as we look upon God's providential tapestry, we may see what seems to us little else than confusion; but when we see the God, or heaven side, everything will appear, not only beautiful, but in the most perfect order and

harmony. Ezekiel's vision, recorded in the first chapter of his prophecies, concerning that strange vehicle, with its many complications, and especially the appearance of a wheel within a wheel is a far-reaching and instructive lesson on the operations of divine providence, as manifested in the history of nations and the experience of individuals. Notwithstanding the complication in the appearance of the vehicle, and the possible retrograde motion suggested by the wheel within a wheel, the prophet is particular to state that when the vehicle moved it went *straight* forward, and came *straight* back. So in the moral government of the universe, whether we understand it or not, in the end it will be seen and proclaimed that everything moved *straight* forward and came *straight* back. What the Almighty Father does is, and must be, eternally right. As a fit closing of this chapter, I quote from Isaiah 50: 10, "Who is among you that feareth the Lord, that obeyeth the voice of his servant? he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God."

CHAPTER XXIV.

LOVE TO GOD.

The whole duty of man, or the entire system of Christian ethics, as taught by the Saviour is embraced under two heads, namely, *Love to God and love to man.* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets" (Matt. 22: 37-40). All the law and the prophets hang on these two commandments. "They are like the first and last links of a chain, all the intermediate links depend on them. True religion begins and ends in love." Why it should be so we may not know. God, who created man, knows what is best for him in this world, and in the world to come. Hence, in his infinite wisdom and goodness, he has made religion to consist principally in the affections. Inasmuch, therefore, as love is the great central idea in our most holy Christianity, it will be very important for us to understand what it implies and includes.

This subject might have been considered in connection with the witness of the Spirit and assurance, but we think it is of sufficient importance to be treated separately. There is a tendency to transfer almost everything to the intellect. The religion of Jesus Christ is for the whole man, so that the physical and intellectual powers are more or less affected by it, but there are some parts of it which belong to the moral or spiritual nature of man. Regeneration is not a physical or intellectual change, but moral or spiritual. Love to God is not simply an exercise of the intellectual powers, but it flows from the heart, and then only when it is planted there by the Holy Spirit. Take from

the religion of Christ *love, joy, peace,* and *comfort,* and what have you left? Nothing but stern duties, which must be discharged by the simple force of the will.

In all the ages man has been more or less inclined to set himself up against God's plans. Any way is better than his way. God has so ordained that the religion provided for man in the great plan of human redemption shall dwell mainly in the sensibilities or affections. But man says that is not the better way; it should dwell mainly in the intellect and leave the emotions undisturbed. Love, which means "an affection of the *heart* excited by that which delights or commands admiration, kindness, and devotion," is not to find any place in it.

I. But what is implied and included in love to God as represented to us in the Holy Scriptures?

1. It implies a knowledge of him. While it is possible for us to love the unseen, it is not possible for us to love the unknown. We must know something of the purity, wisdom, goodness, and mercy of God in order to love him. *"God is love."* This gracious truth is communicated to us through his word. In the realm of nature we see evidences of his wisdom and power, while in his revealed word we are made acquainted with his love, goodness, and mercy. God in nature, God in redemption, and God in providence are subjects upon which the mind can dwell until it is awed into reverence and filled with gratitude. It is the imperative duty of all intelligent beings to know as much about God as it is possible to know. It is philosophically and experimentally true that the more we know of the perfections and glories of the Creator and Redeemer of fallen man, the more we will see in him to love.

2. Love to God is a sentiment. By sentiment we mean more than a cold abstract opinion. We mean a sentiment which is accompanied with emotion, gratitude, and admiration. "It is the affections of the soul flowing toward God in emotions of ap-

proval, admiration, and delight." So that the language of the loving heart is, "Whom have I in heaven but thee? and there is none upon earth that I desire above thee."

3. Love to God is a fruit of the Spirit. While in an unregenerate state no man does, or can love God. "Because the mind of the flesh is *enmity against* God; for it is not subject to the law of God, neither indeed can it be" (Rom. 8:7).

The carnal mind must be destroyed. When this is done, then the "love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us" (Rom. 5:5). Paul says, the *"fruit of the Spirit is love"*—love to God and love to man. Whatever is done in us of a spiritual nature is done by the Holy Spirit. He executes the will and pleasure of the Trinity.

4. To love God with all the heart "is to love nothing in comparison to him, and nothing but in reference to him, ready to give up, do, or suffer anything in order to please and glorify him." To this state of perfect love it is the duty and privilege of all Christians to attain.

5. Love to God will prompt the soul to obedience. This is clearly implied in the very idea of loving him with all the *heart, mind,* and *strength.* Here every Christian should pause and reflect. Love and obedience go hand in hand. Where obedience is wanting, love is absent. The Scriptures make this very plain. "Great peace have they which *love* thy law" (Ps. 119:165). "Ye are *my friends,* if ye do the things which I command you" (John 15:14). "If a man love me, he will keep my word" (John 14:23). "If ye love me, ye will keep my commandments" (John 14:15). "For this is the *love of God,* that we keep his commandments" (I. John 5:3). "But whoso keepeth his word, in him verily hath the love of God been perfected" (I. John 2:5). If at any time we should find in our hearts an unwillingness to obey one of God's commandments, we have

good reason to suspect that our love to God is not what it should be. "He who sees God in all things, thinks of him at all times, having his mind continually fixed upon God, acknowledging him in all his ways; who begins, continues, and ends all his thoughts, words, and works to the glory of his name—this is the person who loves God with all his *heart, life, strength,* and *intellect.*" Herein is that *"perfect love"* that casteth out fear.

6. Another element in this perfect love is *constancy.* While supreme love to God includes all the emotions of the soul, such as gratitude, joy, peace, and delight, it also includes a principle, —a real divinity,—which controls every power of the human soul. This love born in us by the Holy Ghost is a power, which nothing in heaven, in the earth, nor under the earth is able to subdue. The constancy of this love is clearly set forth by Paul in Rom. 8:38, 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." By disobedience we may lose this love out of our hearts, but if we are faithful and true to God, there is no power able to take it out of our hearts. Our Lord said, "If ye keep my commandments, ye *shall abide* in my love" (John 15:10).

7. Love to God is always accompanied by the *fear of God.* The one cannot abide in the soul without the other. By this fear of God is not meant a *servile, tormenting* fear, but a reverential awe, a filial emotion of the soul toward God. A soul filled with the love of God continually desires his favor, dreads his displeasure, delights in his law, submits to his will, and devoutly worships him. "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). "The fear of the Lord is to hate evil" (Prov. 8:13). "Fear God, and keep his commandments; for this is the whole duty of man" (Eccl. 12:13).

"Then they that feared the Lord spake one with another: and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that *feared the Lord,* and that thought upon his name" (Mal. 3:16). The fear of the Lord, as set forth in these passages, is a holy disposition formed in the soul by the Holy Spirit, which inclines us to walk in the ways of his commandments. Love, fear, and obedience are so closely allied to each other in the Christian soul that we cannot separate them. When these graces flourish in the soul, the worship of God will be delightful. Without them, we cannot render acceptable service to God. But love is the principal thing. Paul puts it above faith and hope. In Paul's first epistle to the Corinthians, he devotes one chapter (13) to love. Any one who will take the time to study this chapter cannot fail to see the importance the apostle attaches to this grace. "If I speak with the tongues of men and angels, . . . and if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, . . . and if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; . . . vaunteth not itself, is not puffed up, . . . seeketh not its own, is not provoked, taketh not account of evil; . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." He closes the chapter with these words, "But now abideth faith, hope, love, these three; and the greatest of these is love." If Paul did not overestimate love, which he certainly did not, then love stands in the forefront of Christian experience. It stands above gifts, tongues, prophecy, benevolence, faith, and hope. Love to Christ and for Christ is the very soul of religion. Without it all else we may do is sounding brass or a tinkling cymbal. He does not ask that our love shall equal his, but resemble his. He does not ask that it

shall be of the same strength as his, but of the same kind. "He that loveth not, knoweth not God; for God is love" (I. John 4:8).

Supreme love to God, with relative love to our fellows, is the strongest force in Christian character. "And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love" (I. John 4:16-19).

II. *Love to our neighbor.* "Thou shalt love thy neighbor as thyself." This is the second great commandment, and is like unto the first. We connect it with love to God, because it springs from it as its source, and because our Saviour so presented it. Love to our neighbor includes not only those that live by our side, but the whole family of man—friends and enemies. This is beautifully brought out in the account our Lord gives of the good Samaritan. (Luke 10:29.) As we have means and opportunity we must do good unto all men. We are one family; and hence should cherish a humane, tender, and benevolent regard for the whole race. In this, as in many other particulars, our holy Christianity rises above all other religions.

This love of our neighbor distinguishes itself in four particulars, namely, *equity, benevolence, succor,* and *charity.* "Love thy neighbour as thyself." "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets" (Matt. 7:12). "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31). This is Christian neighborship. This is the true spirit of Christ's religion. It teaches us that we must *think* and *speak* of others as we would have them think

and speak of us. "We must do everything in our power, through all the possible varieties of circumstances, for our neighbors, which we would wish them to do unto us, were our situations reversed,"—this, and nothing less than this, loving our neighbor as we love ourselves. The duty of loving our neighbor does not imply that we must love their faults, but love them notwithstanding their faults. We are to love *them* as we love *ourselves*. We love ourselves not because we have faults, but notwithstanding our faults.

So we are to love our neighbor as we love ourselves. The church would accomplish vastly more good if each member would cary out practically this injunction of the Saviour, *"Love thy neighbor as thyself."* Those who love God with all the heart will love their neighbor as they love themselves. They cannot be separated.

There is no influence going out from the Christian church that has so much power over the hearts and minds of the people as that which grows out of love. The world is surfeited with hatred and cruelty—hearts grow sick and faint under their withering influence. Love, which means affection, good will, benevolence, and kindness, flowing out from the church over such a discordant state in society, will not only help to lift the dark cloud from over the people, but win many from under its immediate influence. Life affords but few opportunities to do what men would call great things, but scarce a day passes but that affords an opportunity to perform some act of kindness. Love is always on the watch-tower looking for an opportunity to do some one good.

CHAPTER XXV.

PRAYER.

PRAYER is a solemn, important, and delightful part of divine worship. It is external and internal. Prayer has been well defined as the "offering up of our desires unto God for things agreeable to his will, in the name or through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of our sins, and a thankful acknowledgment of his mercies." Now, while it is true that adoration, thankfulness, and confession are usually joined with extended prayer, and it is not by any means improper that they should be, yet in a strict sense they are distinct acts of worship. Strictly speaking, praying "is asking God for such things as we need, and as he has promised to give." Acceptable prayer must be offered to God in the name of Jesus Christ. All forms of prayer that do not recognize the name of Christ are not only not acceptable to God, but exceedingly offensive to him.

"There is no other name under heaven given among men, whereby we must be saved." "Whatsoever ye shall ask in my name, that will I do" (John 14:13).

I. *Prayer is a most reasonable service.* It is an acknowledgment of our dependence upon God and his all-sufficiency to supply our needs. "For he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him" (Heb. 11:6). Prayer, in its very nature, is an expression of want and an earnest desire for help. God only is independent; man is dependent in the broadest sense. Prayer, therefore, is the weak looking to the strong for strength; it is the ignorant looking to the wise for wisdom. Sincere prayer will promote

in the soul this sense of dependence; it is therefore a most reasonable service.

1. The simple exercise of the mind in prayer will tend to preserve in the mind a knowledge of God. To pray is to bring God directly before the mind, in all the infinity of his attributes, so far as the human mind can grasp an idea of the infinite God. It is therefore a most solemn service—frail, erring, finite man addressing the infinite God.

2. Prayer is objected to by some because they insist that God will always do what is best from the moral perfections of his nature, whether we pray or not. To this objection it may be replied, "It may be agreeable to perfect wisdom to grant that to our prayers which it would not have been agreeable to the same wisdom to have given us without praying for it."

3. Prayer is a condition. By this we are not to conclude that prayer, however earnest and sincere, possesses any inherent virtue or efficacy. God has made it a *condition,* upon the proper performance of which he will grant certain favors. There is no merit in anything we do, or can do, but God has promised certain blessings to his creatures on certain conditions. God, who is infinite in wisdom and goodness, knows what is best for mankind, and therefore commands us to ask, with the promise that we shall receive. Who is able to dictate to the Almighty what is best for his creatures?

II. We will now consider more particularly the duty of acceptable prayer. The Scriptures abundantly teach this, both by precept and example. We will cite a few passages from the Old Testament. "Then began men to call upon the name of the Lord" (Gen. 4:26). "And Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of the Lord, the Everlasting God" (Gen. 21:33). "And Samuel cried unto the Lord for Israel; and the Lord answered him" (I. Sam. 7:9). "And the Lord appeared to Solomon by night, and said

unto him, I have heard thy prayer" (II. Chr. 7:12). "Evening, and morning, and at noonday, will I complain, and moan: and he shall hear my voice" (Ps. 55:17). Daniel "went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

Turn to the New Testament, where the duty of prayer is as clearly laid down as it is in the Old Testament. "But watch ye at every season, making supplication" (Luke 21:36). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). "And he spake a parable unto them to the end that they ought always to pray, and not faint" (Luke 18:1). "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6). "Pray without ceasing" (I. Thes. 5: 17). "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing" (I. Tim. 2:8).

III. *The nature of acceptable prayer.*

1. Prayer is a spiritual exercise, and can only be offered to God acceptably when accompanied by the Holy Spirit. "God is a Spirit," and is pleased only with spiritual worship. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication" (Zech. 12:10). "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered" (Rom. 8:26). "With all prayer and supplication praying at all seasons in the Spirit" (Eph. 6:18). "I will pray with the spirit, and I will pray with the understanding also" (I. Cor. 14:15). These passages teach very plainly that acceptable prayer to God must be offered with the

spirit. How very reasonable this is! (1) God is a Spirit, and how can we approach him without the spirit? (2) "For we know not how to pray as we ought: but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered" (Rom. 8:26).

2. Prayer, to be acceptable to God, must be offered in deep humility. In the heart of that Pharisee that stood and prayed and thanked God that he was not as other men there was no humility, and his prayer was not answered, while the prayer of the publican, simple and in a few words, was heard, because it was offered in the spirit of deep humility. Nothing is more becoming on the part of poor, fallen humanity than humility. What has mortal man to be proud of? He is fallen, corrupt, dependent, and may die any moment. "Every one that is proud in heart is an abomination to the Lord" (Prov. 16:5). "Yea, all of you gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble" (I. Pet. 5:5, 6). "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted" (Luke 14:11). God will abase the proud, and give grace and glory to the humble. Humility is on the highway to immortality and eternal life.

3. Prayer, to be acceptable to God, must be offered in faith. "For he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek after him" (Heb. 11:6). "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting" (Jas. 1:5, 6). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark 11:24). "And whatsoever is not of faith is sin" (Rom. 14:23). To come before God in prayer is,

then, a solemn duty; we must believe that he is, and must believe in all the fundamental doctrines of the Bible, so far as we are instructed in them.

4. Prayer must be offered for things agreeable to the will of God. God's will must be supreme. We are ignorant and short-sighted. We do not always know what we need; we know what we want, but that may be altogether different from what we need. God alone knows what we need every day and every hour. Our duty is to ask for what we need, or think we need, and then, meekly and trustingly, submit all our requests to the will of God. "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him" (I. John 5:14-16). Prayer, to be acceptable to God, must be free from all dictation. We should ask for such things as we think we need, and then submit ourselves, with our requests, all to the will of God, for him to answer at such time and in such manner as he may see will be best for us. One glory of a Christian's life is complete submission to the will of God. David said, "I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Ps. 40:1). Our Saviour, in the Garden of Gethsemane, has taught us a wonderful lesson on submission to God in prayer. He prayed as never man prayed. His soul was exceeding sorrowful, even unto death. Luke, in recording this scene, says that Christ "was in an agony and prayed more earnestly: and his sweat as it were great drops of blood falling down upon the ground." In the throes of this tremendous agony, he said, "Father, if thou be willing, remove this cup from me: *nevertheless not my will, but thine be done*" (Luke 22:42). What a lesson in this for all Christians.

IV. *Encouragement to pray.* The promises of God are full and complete. All we need for time and eternity is promised

to us in answer to prayer. God is fully willing and abundantly able to fulfill every promise. He is not slack concerning his promises. We may note a few of the many promises. "Ask whatsoever ye will, and it shall be done unto you" (John 15:7). "If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) "Ask, and it shall be given you" (Matt. 7:7). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "And whatsoever ye shall ask in my name, that will I do" (John 14:13). "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled" (John 16:24). Are not these promises enough to encourage us to pray? All heaven is pledged as security for the fulfillment of the promises.

V. *Different kinds of prayer.*

1. *Family prayer.* While it may be urged that there is no express command for family prayer, it may also be urged that it is implied in many portions of God's Word. "With all prayer and supplication praying at all seasons in the Spirit" (Eph. 6:18). "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing" (I. Tim. 2:8). It would seem that praying "with all prayer" and praying "everywhere" would include family prayer as certainly as any other kind of prayer. For the same reason that you would strike out family prayer you must strike out any other kind of prayer.

Family religion implies and includes family prayer. "And, ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord" (Eph. 6:4). This is a command which always "includes the use of the best means to accomplish the end." What can parents do that will better contribute to the bringing-up of their children

in the fear of God than family prayer? The very words of this command imply family religion, and family religion implies family prayer. How can parents bring up their children in the nurture and admonition of the Lord, and yet not pray with and for them? *No family altar!*

"But as for me and my house, we will serve the Lord" (Josh. 24:15). To serve God is to worship him, and to worship God implies prayer. This was a family affair. It would be difficult to understand just how Joshua would carry out this determination and yet never pray with his family. Concerning Abraham, the Lord said, "For I have known him, to the end that he may command his children, and his household after him, that they may keep the way of the Lord, to do justice and judgement" (Gen. 18:19). Moses said to the people of Israel, "And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7). These precepts could not be properly observed without prayer, and as they related particularly to the family, it would most naturally imply family religion.

2. *Secret prayer.* This is not only implied, but is enjoined. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee" (Matt. 6:6). "How sublime the spectacle of a poor dependent worm of earth, shut out from the view of every eye but that of God, kneeling humbly and pleading for mercy before the great I AM. Upon such a scene angels must gaze with delight, and God himself looks down from heaven well pleased. There is no service in which Christians can engage where they will gain strength so rapidly as in secret communion with God. There is

no place on earth where a man will be more sincerely honest with himself than when he kneels before God in secret prayer. Men and women of great spiritual power in the church of Christ are, and have been such as have spent most time in secret devotion. No Christian can afford to neglect secret prayer. Jesus often went into secret and prayed. In Mark 1:35, it is said of Christ that "in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." Christ often went away by himself and prayed. What a pattern for us!

3. *Public prayer.* This duty is taught in the Holy Scriptures both by precept and example. While all Christians are not alike gifted in prayer, and there may be some whose duty it is not to pray in public at all, yet the Scriptures recognize it as a part of public worship. Those who, for one reason and another, excuse themselves from this means of grace should be very certain that the excuse will satisfy the Lord. Public prayer was an important part of the service performed in the synagogue, especially from the time of Ezra. "It is agreed by all writers on the worship of the early Christians that their meetings were commenced by offering prayers to God." Paul doubtless had reference to public prayer when he said, "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men" (I. Tim. 2:1). Dr. McKnight renders this as follows, "Now I exhort, first of all, that in the public assemblies, deprecations of evils, and supplications for such good things as are necessary, and intercessions for their conversion, and thanksgiving for mercies, be offered in behalf of all men." Public prayer is taught in the eighth verse, and also in I. Cor. 11:4, 5. From the time of the apostles until now it has been the custom in almost all the Christian churches to offer public prayer as a part of the service.

4. *Ejaculatory prayer.* "Pray without ceasing," "Pray

everywhere," are Bible injunctions. By ejaculatory prayer is meant a constant devotional frame of mind. Every devout soul feels a constant dependence upon God for life and all blessings, temporal and spiritual; hence the reasonableness of this kind of prayer. At home or abroad, here or there, the soul may be whispering its requests into the ear of the Father of lights. Paul says, "Be stedfastly in prayer." Again, he says, "With all prayer and supplication praying at all seasons in the Spirit" (Eph. 6: 18). Again, "Continue stedfastly in prayer" (Col. 4: 2). The Word of God abounds with exhortations to pray always—pray with all prayers. It were better—a thousandfold better—for the general church if its members were more given to earnest, persevering prayer. No form of service will keep the heart in closer communion with God. How beautiful that form of prayer which our Lord taught his disciples, "Our Father which art in heaven." The fact that we may address the Creator of the universe by the endearing name of "Father" is uplifting to any sincere soul.

That God answers prayer is a well authenticated fact. It may not always be just at the time we ask for it, nor in the manner we desired, but fervent prayer offered in faith cannot fall to the ground unnoticed. God, in his own way, and in his own good time, will answer that prayer; he will answer it in a manner and at such time as he, in his own infinite wisdom, sees will be best for us. One of the most beautiful graces in the Christian character is submission to the will of God. We offer our prayers, asking for what we need, or think we need, and then submit it all to the will of God, to be answered as his own wisdom may dictate. We cannot be too careful in discriminating between *merit* and *condition.* Because God has made prayer a condition upon which he will bestow certain blessings, we are not thence to conclude that we merit those blessings by the act of prayer. We do not, and cannot merit anything. Everything

comes to us as a free gift. All answers to prayer are but gracious gifts from God.

It is marvelous what great deeds have been accomplished by prayer. Dr. Ryland says: "Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in his rapid race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has prayer not done?"

CHAPTER XXVI.

READING AND STUDYING THE SCRIPTURES.

The word "Scripture" comes from the Latin word *scriptura*, and signifies "anything written." The word, however, is commonly applied to the Old and New Testaments, sometimes called the sacred Scriptures and sometimes the canonical Scriptures. As the books of the Old and New Testaments are considered the most important of all writings, the term "Scripture" by way of eminence is properly applied to them. No writings of ancient or modern times will compare with the sacred Scriptures. "They open to us the mystery of creation; the nature of God, angels, and man; the immortality of the soul; the end for which we were made; the origin and connection of moral and natural evil; the vanity of this world, and the glory of the next." In these sacred writings we have an account of all our spiritual maladies, and also a certain and infallible remedy.

Rev. Thomas Watson, in speaking of the richness and beauty of the sacred Scriptures, says, "They are a rock of diamonds and a chain of pearls." Sir William Jones says, "I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may be written." Sir Isaac Newton said, "We account the Scriptures of God to be the most sublime philosophy."

To be profited by the Scriptures, they must not only be read, but studied with the greatest possible care. Dr. John Todd says, "I have found the Scriptures to be like a mine, in which you must dig and labor, the wealth of which is not to be obtained

without labor—a mine rich in gold and precious things, but it must be wrought day and night in order to produce them."

No new truths are breathed into the Scriptures, but new truths and phases of truth are being discovered, and as these truths come to the surface, it is found that the sacred Word is more and more in harmony with itself. When God created the heaven and the earth, he endowed them with all the laws and forces which they now possess, but ages passed before many of them were discovered, and, even now, we seem to be only in the early dawn of our knowledge of the forces in nature. So when the Bible was written it contained all the truths it now contains, but they were not all discovered at once.

Some professedly learned men have supposed that the doctrines contained in the Bible are in conflict with reason and philosophy. But as reason ascends in her sphere, and philosophy broadens in her grasp, and the truths in the Bible are being better understood, this apparent conflict gradually disappears. Human reason is not infinite, but fallible. Because some things in nature and in revelation are above the highest reach of reason is no evidence that they are contrary to reason. What at first seemed to be contrary to reason, when better understood, was found to be in harmony with all the laws of right reason.

What the world needs to-day is a better knowledge of the sacred Scriptures. There is something in the Bible to meet the wants of every one that will turn to it for direction, instruction, and comfort. Mr. W. M. Punshon said: "How marvelous is the adaptation of Scripture for the race for whom it was revealed. In its pages every conceivable condition of human experience is reflected as in a mirror. In its words every struggle of the heart can find appropriate and forceful expression. It is absolutely inexhaustible in its resources for the conveyance of the deepest feelings of the soul."

Private reading of the Scriptures. It is the imperative duty of all who can read at all to read and study the sacred Scriptures. Especially is it the duty of Christians and those inquiring the way of life to read God's Word. Again and again is this duty enjoined upon all that would know the will of God. After giving some general rules for reading the Scriptures, Dr. Campbell remarks, "Above all, let the reader invite prayer with his endeavors, that his understanding may be illuminated, and his heart impressed with the great truths which the sacred Scriptures contain."

If Christians more generally realized the importance of being fortified with the word of God, they would give more attention to its reading and study. When the tempter came to Jesus with his propositions, our Lord did not stop to reason with him, but in answer to each proposition appealed to the word of God. Three times in succession he said, *"It is written"* (Matt. 4:4-10). If one so pure as the Son of man felt it necessary to appeal to the sacred Scriptures for defense, much more do we need such support. In times of temptations, sorrow, bereavements, and disappointments, if we did but know, there is some word of promise to meet the case, so that we could say with the utmost confidence, *"It is written."* There is not an inch of the way over which Christians need to pass but that is covered over and over with promises.

Considering the advantages and opportunities of the people in this age to read and study the sacred Scriptures, they are most shamefully neglected. There are, doubtless, very many professed Christians who seldom open the blessed Book to read. No wonder there are so many weak and feeble in the visible church. Jesus said, "If ye abide in me, and *my words abide* in you, ask what ye will, and it shall be done unto you." Paul says, "Let the word of Christ dwell in you richly in all wisdom." All this implies most clearly that we must read and

study the sacred Word. Paul, in describing the Christian's armor, mentions the "sword of the Spirit" as an important part. This he explains to be "the sword of God"—or the Holy Scriptures. "An ability to quote this on proper occasions, and especially in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary." In all ages, those most eminent for piety and usefulness were the most devoted in the study of God's Word. Read the One Hundred and Nineteenth Psalm and learn therefrom what an Old Testament saint thought of the Word of the Lord.

Reading the Scriptures in the family. This was made a duty under the law of Moses. "And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 6, 7). Paul, in his second letter to Timothy, mentions the fact that "from a babe thou [Timothy] hast known the sacred writings" (II. Tim. 3: 15). Timothy had been taught the law of the Lord when a child. He was brought up by his grandmother Lois, and his mother Eunice. (II. Tim. 1: 5.) These were women of "unfeigned faith." We have from both the Old and the New Testament abundant authority for reading the Holy Scriptures in the family.

Public reading of the Scriptures. As a part of the public worship of Almighty God nothing is more necessary than the reading of the Holy Scriptures. If need be, let every other part of the service be abridged so as to give ample time for the reading of the Scripture lesson. The necessity for such practice will appear if we consider that there are some in almost every congregation who cannot read. Then, there are many who never hear the Bible read at home, and but for the practice of reading in the public congregation, they would never hear it read at all.

Great care should be taken as to the manner of reading the sacred lesson. It should be read slowly and with becoming gravity. The sacred lesson is often lost from the careless manner in which it is read.

The practice of reading the Scriptures in the congregation is abundantly warranted in both the Old and New Testaments. "God no sooner caused any part of his will or word to be written than he also commanded the same to be read, not only in the family, but also in the congregation, and that even when all Israel were assembled together—men, women, children, and even the strangers that were within the gates." "Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:12). When synagogues were erected in Israel, the service consisted mainly in reading and expounding the law. Joshua "read all the words of the law before all the assembly of Israel and the women, and the little ones, and the strangers" (Josh. 8:34, 35). Joshua went into the house of the Lord, and with him all the men of Judah, and he "read in their ears all the words of the book of the covenant" (II. Kings 23:2). Ezra read from the book of the law in the hearing of the congregation, "from early morning until midday" (Neh. 8:3). We need not multiply quotations from the Old Testament. There are scores of examples where the Scriptures were read in the public assembly, and that, too, by divine authority.

In the New Testament, we have both example and precept for reading the Scriptures in the public assembly. Jesus went into the synagogue at Nazareth and "stood up to read," and read from the book of Isaiah a prophecy concerning himself. (Luke 4:16-18). After reading the lesson, he expounded unto them its meaning. This example is worthy of our serious atten-

tion. Paul, in writing to Timothy, says, "Give heed to reading, to exhortation, to teaching." There can be no reason for separating these three, as if the first was only a private duty and the others public ones; the most natural and consistent idea is that they were all public duties. "If priests and prophets, and Christ and his apostles practiced the reading of the Holy Scriptures in the public congregation, it is abundant reason why ministers and others conducting public service should do so now.

Reading the Holy Scriptures, whether publicly or privately, is a very pleasant service to all who desire to know the will of God. If we seek and obtain the right spirit, we shall in reading the blessed Word realize that we are really communing with the mind of Christ; and we will also realize that new strength has been gained each time we read the blessed Word. Dr. Wayland, during a time of feeble health, wrote: "I have read the Bible more than ever in my life in the same space of time; and at every reading I find more to love and admire. Blessed be God! I am able to read his Word with increasing interest, and to entertain a more constant hold of eternal life."

There is a deep vein of spirituality running through the Scriptures from Genesis to Revelation. Some read the sacred Word, but do not seem to realize how deeply the truth is imbedded in spiritual life. The Scriptures are a revelation from God to man. They are addressed to him as an intellectual and spiritual being. In them there is found food for the intellect and food for the soul. The truths may be understood and expounded intellectually, without an experimental knowledge of their power and helpfulness. Nicodemus understood the law intellectually, but seemed not to know anything about the spiritual intent of the law. When Jesus told him that he must be born again, he was surprised and asked how such a thing could be. Our Lord said, "Art thou the teacher of Israel, and under-

standest not these things? That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew." Otterbein understood the cardinal doctrines of the gospel and expounded them clearly, but it was several years after he had commenced preaching before he became acquainted with the spiritual power of the gospel. The same was true with Wesley, and the same may be true with many a teacher to-day. Paul's preaching was "in demonstration of the Spirit and of power" (I. Cor. 2:4). The Bible is for the whole man—physically, intellectually, and spiritually; and in that light it should be read, studied, and preached.

CHAPTER XXVII.

PUBLIC WORSHIP.

"The scriptural obligation of public worship," says Mr. Watson, "is partly founded upon example, and partly upon precept, so that no person who admits that authority, can question this great duty without manifest and criminal inconsistency. The institution of public worship under the law, and the practice of synagogue worship among the Jews from at least the time of Ezra, cannot be questioned, both of which were sanctioned by the practice of Christ and his apostles."

Dr. Pope, in speaking of the essential and common characteristics of public worship, says: "It includes (1) adoration of God himself, praise of his perfections and works, thanksgiving for his mercies, as the tribute due the Supreme from his people; (2) confession, prayer, intercession, as demanded by their sinful character, their needs, and charity; (3) their assembling together to offer both."

Dr. A. A. Hodge describes religious worship thus: "(1) That the obligation to render supreme worship and devoted service to God is a dictate of nature as well as a doctrine of revelation. (2) That God, in his Word, has prescribed for us how we may worship him acceptably, and that it is an offense to him and a sin in us either to neglect to worship and serve him in the way prescribed or to attempt to serve in any way not prescribed. (3) That the only proper objects of worship are the Father, Son, and Holy Ghost, and that since the fall these are to be approached only through a mediator, and through the mediation of none other than Christ alone. (4) That religious worship is upon no pretense to be rendered to angels or to saints or to any other creature." Reason and revelation unite in telling that

God in trinity is the only being entitled to the worship of men and angels. His absolute power, wisdom, and infinite perfection make him the only rightful object of worship. Our weakness, ignorance, and utter helplessness make it most reasonable that we worship just such a being.

Acceptable worship, whether private or public, is the devotion of the heart to God—pure, sincere, and affectionate. In I. Chr. 16: 29, David said, "Give unto the Lord the glory due unto his name: bring an offering, and come before him: *worship the Lord in the beauty* of holiness." This same language occurs several times in the Old Testament, "Worship the Lord in the beauty of holiness." This teaches us that we must, in coming before the Lord, renounce all sin—the one supreme desire of the heart must be to please and honor God. We can form some idea of the nature of acceptable worship from what our Lord said to the woman of Samaria, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit; and they that worship him must worship in spirit and in truth" (John 4: 23-25). All acceptable worship must spring from the heart, and must be of a spiritual nature; the heart must be under the influence of the Holy Spirit. There is danger of public worship's becoming a mere performance. All the forms may be gone through with mechanically. Everything outwardly may be done decently and in order, but God is not pleased with any form of worship that is not spiritual. This appears to have been Paul's conception of acceptable worship. "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (I. Cor. 14: 15). In writing to the Ephesians, he directed them to "speak one to another in psalms and hymns and spiritual songs, singing and making melody with your hearts to the Lord" (Eph. 5: 19). In Col. 3: 16, he di-

rects them to sing "with grace in your hearts unto the Lord." The Scriptures abound with allusions to the nature of acceptable worship. It must be spiritual; it must be with the understanding; and it must come from the heart.

1. *Scriptural authority for public worship.* By public worship is meant "the assembling of a professed Christian congregation for the purpose of giving and receiving instruction and offering prayers, homage, thanksgiving, and praise." Public worship under the law from the time of Ezra will not likely be questioned; we therefore turn to the New Testament to see if it were sanctioned by Christ and the apostles. "And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read" (Luke 4:16). "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them" (Acts 20:7). "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people" (Acts 11:26). "Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh" (Heb. 10:25). From these passages it must be apparent to all that public worship was not only sanctioned, but clearly taught by Christ and his apostles. No one who has the opportunity of attending public worship can neglect or refuse to do so, without bringing barrenness upon his own soul and also incurring the displeasure of the Almighty.

The public worship of God includes reading and expounding the Scriptures, exhorting, singing, praying, and attending to the ordinances of the church. If the services are gone through with in the right spirit, many souls will be strengthened and helped. Mr. R. Watson says, "I know of no pleasures so rich, none so pure, none so hallowing in their influence and constant in their supply, as those which result from the true and spiritual wor-

ship of God." Those who have proper conceptions of God, and worship him sincerely, will be lifted up by such service. It is a fact, as the history of all worshipers will show, that the worshiper will become more or less "assimilated to the moral character of the object he worships." All the higher order of intelligences about the throne worship God, so the humble worshiper on earth is in company with the purest and most intelligent of all created beings.

2. The command to teach all nations—preach the gospel to every creature—implies the assembling of the people together to hear. So the disciples and apostles must have understood it. On the day of Pentecost, and on many other occasions, as reported in the Acts of the Apostles, hundreds, and even thousands, were assembled together in one place to hear the Word preached.

3. The benefits resulting from the public worship of God cannot all be named, much less discussed in this connection. By the public worship of God the church as a body confesses the name and authority of Christ; the Holy Scriptures are read in the hearing of many who hear them nowhere else; the ignorant are instructed; the vicious are warned and reproved; mercy is offered to all, through the merits of Christ; and to the afflicted and sorrowful comfort and consolation is offered. As a means of advancing and extending the kingdom of Christ among men, public worship cannot be set aside. If public worship were discontinued, the church, in a comparatively short time, would cease to exist. This should be carefully considered by all who profess to be the friends of Christ; and should also inspire in the heart of every Christian the desire and purpose to attend whenever practicable the public worship of God.

Another fact should not be overlooked, that every necessary act performed in the congregation should be considered an act of worship—reading the Word, preaching, prayer, singing,

attending to the ordinances, contributing to the support of the church, and testifying to the truth of revealed religion. The object in going to the house of God, or place of public worship, is not to go through with the services in a mechanical sort of way, but to worship—worship in very deed. If Christians generally would carry the idea of worship into all the services of the sanctuary, the church would become more spiritual and more powerful for good.

4. Concerning the manner of conducting public worship, much ought to be said, both in relation to the pulpit and the pew. The worship in all its parts should be orderly, sincere, solemn, simple, cheerful, and spiritual. Going through with simple forms of worship in the public assembly will accomplish nothing, except as they are quickened by the presence of the Holy Spirit. The worship, in whatever form, to be helpful, must be in spirit and in truth.

5. It is the indispensable duty of all who profess the name of Christ to attend the public means of grace, whenever it is at all practicable. It is now, as it was in the apostles' day, the manner of some to neglect public worship. This they do to their own hurt. We need to use all diligence, both in private and public worship, to make our calling and election sure. We will conclude this brief chapter with an extract from Clement of Rome concerning the manner and authority for public worship: "We ought also, looking into the depth of the divine knowledge, to do all things in order, whatsoever the Lord hath commanded to be done. We ought to make our oblations and perform our holy offices at their appointed seasons, for these he hath commanded to be done, not irregularly or by chance, but at determinate times and hours; as he hath likewise ordained by his supreme will where, and by what persons, they shall be performed, that so all things being done according to his pleasure, may be acceptable in his sight."

CHAPTER XXVIII.

CHRISTIAN BENEVOLENCE.

By Christian benevolence is meant "the disposition to do good; good will; kindness; charitableness; love of mankind, accompanied by a desire to promote their happiness."

Benevolence, technically considered, is passive; it is a disposition toward, and a desire for, the happiness and welfare of others. It forms the true basis of beneficence. They mutually imply each other. *Beneficence is benevolence at work.* The idea of active benevolence is incorporated in the religion of the Bible, and no duty is more frequently mentioned and in more different ways in the Holy Scriptures than that of giving. Covetousness, which is the direct opposite of active benevolence, and which Paul, in Col. 3 : 5, calls *idolatry,* is condemned on almost every page of God's Word. It is not only offensive to God, but degrading and ruinous to the human soul. Benevolence shines out in all the works and ways of God, and is a constant rebuke to the spirit of avarice. Dr. J. Dryden says that avarice is "a thing so monstrous that nothing in nature besides is like it, except it be death and the grave, the only things I know which are always carrying off the spoils of the world, and never making restitution. For otherwise all the parts of the universe, as they borrow of one another, so they will pay what they borrow, and that by so just and well balanced an equality, that their payments always keep pace with their receipts." Active benevolence is not only scriptural, but it is founded in the very nature of things.

Tithing was incorporated into the Mosaic law, but it existed long before the time of Moses. Abraham offered the tithes of his spoil to Melchizedek as priest of the Most High God. (Gen.

14: 17-24.) Jacob vowed to pay the one-tenth of all his income to Jehovah. When paying tithes was first introduced we do not know, but the custom is very ancient. It was kept up all through the Mosaic dispensation; and while no mention is made of it in the New Testament, the principle is fully recognized. Every Israelite was required to pay the one-tenth of all his income to the Levites as ministers, and the Levites in turn were to pay one-tenth to Aaron, so that the priests and the people were under the same rule. This was God's order, and while it may be true that the matter of tithing is not mentioned by name in the New Testament, the divine order of giving, though in different form, still remains.

The Israelites were not only required to tithe under the law, but to make *offerings* as occasion required. Turning to Mal. 3: 8, we read, "Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? *In tithes and offerings.*" To withhold from God what justly belongs to him, he calls robbery; and if it were robbery under the law, it is no less so under the gospel. The people had so withheld their *tithes* and *offerings* from the temple of God that the priests had not food enough to sustain them, and the sacred service was neglected. Turning to Neh. 13: 10, he says, "And I perceived that the portions of the Levites had not been given *them;* so that the Levites and the singers, that did the work, were fled every one to his field." Nehemiah had been absent for a time, and during his absence the people had neglected to bring their tithes and offerings to the temple, so the priests were compelled to abandon "the sacred service and betake themselves to the cultivation of the soil." Under the law, the people were required to pay for the support of the priests one-tenth of all their income. This principle is fully incorporated in the gospel system.

In I. Cor. 9: 13, 14, Paul says, "Know ye not that they which minister about sacred things eat *of* the things of the temple?

. . . Even so did the Lord *ordain* that they which proclaim the gospel should live of the gospel." The apostle shows that the divine economy under the law was that the priests, and their assistants that ministered in holy things in the temple, were to be supported by the tithes and offerings of the people; so under the gospel the same order is to be observed, *"for so hath the Lord ordained."* In Matt. 10:10, Jesus said, "The labourer is worthy of his food." And in Luke 10:7, he says, "For the labourer is worthy of his hire." In both these places it is very evident that our Lord has reference to the preacher of the gospel.

God could carry on the affairs of his government without employing either angels or men, but in his infinite wisdom and goodness, he employs both. He could feed and clothe his ministers without the assistance of the people, but for man's own sake, and to confer a gracious honor upon him, he has ordained that he shall assist. Those who can appreciate the distinguished honor thus conferred upon them will cheerfully and willingly perform their part.

The reasonableness of giving is clearly and beautifully set forth in the twenty-ninth chapter of First Chronicles. David, the king, called the people together and asked them for an offering toward building the temple. This was not tithes, but an offering over and above tithes. This fact should not be overlooked, that the people under the Mosaic economy not only paid tithes, but made offerings besides. David, on this occasion, asked for an *offering*. And when he had stated the object of the offering, the people responded more readily and willingly than he had anticipated. When he looked upon the vast amount contributed he said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? *for all things come of thee, and of thine own have we given thee.* . . . All this store that we have prepared to build thee an house for thine holy name *cometh of thine hand, and is all thine*

own." If Christians generally recognized the truth that the "earth is the Lord's, and the fulness thereof," and that what they have and what they give is the Lord's, they would not only give more willingly, but more abundantly. David said, "*Of thine own have we given thee.*" We have nothing, and merit nothing, but God, in his unspeakable kindness, gives us of his *own* to use and enjoy. "Every good gift and every perfect boon is from above, coming down from the Father of lights." In all the range of human thought there is nothing more reasonable than that of giving. Considering our utter helplessness and dependence, and considering the gracious kindness of our Heavenly Father, there is nothing more unreasonable than that we should be penurious, and withhold from our merciful benefactor the small amount he asks.

Every Christian should adopt some system or rule by which to be governed in the matter of giving. If he cannot conscientiously adopt tithing,—giving one-tenth of his income,—then let him adopt Paul's rule, "Upon the first day of the week *let each one of you* lay by him in store, *as the Lord hath prospered him.*" He had given the same direction to the church at Galatia. But, if he cannot adopt either of these rules, then let him go before God in fervent prayer and settle the question for himself. Jacob was alone with God when he vowed to give the one-tenth of all the Lord should give him. What is needed, next to a liberal spirit, is system, some definite rule by which to be governed. This haphazard way of giving finds no support in the sacred Scriptures. But few comparatively seem to think of giving of the firstfruits of their income to God. They supply all their own wants first, and then, if they have anything left, they will give something; not a tenth, not as the Lord has prospered them, but as they chance to feel.

The doctrine of Christian benevolence, both by precept and example, is made prominent throughout the Scriptures. It in-

heres in the very spirit of Christ's religion. While faith alone is the condition of justification, yet faith alone will not preserve the soul in a justified state. James says, "Faith, if it have not works, is dead in itself." The Psalmist says, "Trust in the Lord, *and do good*" (Ps. 37:3). Concerning the life of Christ while on earth, Peter said, he "went about doing good" (Acts 10:38). He did good, both to the souls and bodies of men. He breathed his own spirit into his own religion, and no man is, or can be one of his disciples that does not partake of that same spirit. "But if any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). "Have this mind in you, which was also in Christ Jesus" (Phil. 2:5). Having the *mind* and *spirit* of Christ, it would be a marvel if such a soul were illiberal or covetous.

To show the importance our Lord attaches to acts of benevolence, take his description of the judgment of the last day. (Matt. 25:31-46.) All nations shall be gathered before him, and he shall separate them one from the other. To those on his right hand he will say, "Come, ye blessed of my Father, inherit the kingdom, . . . For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Then the righteous, in surprise, will answer, "Lord, when saw we thee" thus *hungry, thirsty, sick, naked,* and in *prison,* and administered to thy wants? Then the king will say unto them, *"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."* Here is a lesson all Christians would do well to study. What we do in his name to relieve, comfort, and assist those about us who need help, is the same in his sight as if we did it unto him. This truth should be accepted with delight. That we can perform acts of kindness to those about us that he will accept, the same as if they had been

done directly to himself, is no mean honor; and, moreover, will be proclaimed in the presence and hearing of the angels and all the nations of the earth.

The opportunities for doing good, and thus pleasing the Lord, and honoring ourselves, are continually around us. It is not so much in the amount we do as the spirit in which we do it. That widow who cast in her two mites had more honor than the rich who threw in ten or twenty times as much. The difference was not in the amount cast in, but in the spirit prompting the act. No higher honor was ever conferred upon mortal than Jesus conferred upon the woman that anointed him, when he said, "She hath done what she could" (Mark 14: 8). If, in the end, we shall have done what we could, it will be well.

We are here to be good and to do good. Each is directly responsible to God for what he is morally, and for what he does. The ministry and all the institutions of the church are to be sustained by the tithes and offerings of the people. This is God's order, which every Christian is morally bound to respect. The gospel is to be preached to all the nations and peoples of the earth, and more than one-half the people have not yet heard the story of the cross. If Christians could be so lifted up as to see things in the clear light of God's Word, the poor and needy would be better cared for, and, within a score of years, the gospel of the kingdom would be offered to all the peoples of the earth. In Acts 20: 35, Paul says, "In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, *It is more blessed to give than to receive.*" In II. Cor. 9: 6, 7, Paul says, "But this *I say,* He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. *Let* each man *do* according as he hath purposed in his heart; not grudgingly, or of necessity: *for God loveth a cheerful giver.*" Turning to Prov. 11: 24, 25, we read, "There is

that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but *it tendeth* only to want. The liberal soul shall be made fat: and he that watereth shall be watered also himself." The duty, reasonableness, and benefits of giving are so clearly and forcibly set forth in these scriptures that comment is unnecessary.

We think it well to urge once more the necessity of adopting some system in the matter of giving. God does not require anything unreasonable. We do not insist that the one-tenth rule should be adopted, but we do insist that it is not too much to give. Let us consider our condition. We have nothing—absolutely nothing. The earth, with all its fullness, belongs to God. We are but stewards, or tenants. What rent should we pay? Is one-tenth too much? Who rents his lands to his friend or neighbor for one-tenth the income? Taking the aggregate income of the Christian church at this time, and the strong probabilities are that it does not pay more than one-fortieth of its income to the cause of Christ. Why is this? First, Christians do not realize the moral responsibility resting upon them to give more liberally; second, the great majority have not adopted any system by which to be governed in the matter of giving.

The idea of benevolence in one form or another is founded on the very nature of things. Cicero said, "Men resemble the gods in nothing so much as in doing good to their fellow-creatures." God only is independent. Everything in the universe but himself is dependent. Every law and force in nature would cease to be operative if the divine presence were withdrawn. Nature, in ten thousand ways, is receiving and giving. Beasts, birds, and fishes are receiving and giving. Man is receiving; is he alone exempt from the otherwise universal law of giving? He who is daily and hourly receiving from God and nature, shall he not give? Coudray says, "As the moon doth show her light to the world which she receiveth from the sun, so we ought

to bestow the benefits received of God to the profit of our neighbor." Marcus Aurelius said that he "could not relish a happiness which nobody shared but himself." Mark Antony, when depressed and at the ebb of fortune, said that he "had lost all, except what he had given away." Cato, at the close of life, said that the greatest comfort of his old age, and that which gave him the highest satisfaction, was the pleasing remembrance of the many benefits and friendly offices he had done to others. We close this short chapter in the words of Him who spoke as never man spoke. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again" (Luke 6:38).

CHAPTER XXIX.

THE CHURCH.

THE term "church," from the Greek ἐκκλησία properly means an assembly called together on business, without reference to the character of the business; it may be lawful or unlawful. The word "church" is often used to denote any particular denomination, as the Romish Church, the English Church.

The term "church" is often improperly used to signify the house of worship. Houses built for worship should not be called churches. This is not the sense in which the term was used in the New Testament.

The words "visible church" are properly used when applied to a "congregation of faithful men, in which the word of God is preached and the sacraments duly administered, according to Christ's ordinances, in all those things that of necessity are requisite to the same." This was the sense in which it was most commonly used in the New Testament. The apostles often spoke of the *churches,* when it is evident that single congregations which met to worship were meant, and nothing more. Because the term was often used in this sense, we are not to conclude that it was never used in a more general sense.

We will give a few passages to show that the word "church" was sometimes used by the apostles to signify individual congregations. "So the church throughout all Judæa and Galilee and Samaria had peace" (Acts 9:31). "And when they had appointed for them elders in *every church*" (Acts 14:23). "So the churches were strengthened in the faith, and increased in number daily" (Acts 16:5). "Who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. 16:4). "Only, as the Lord

hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the *churches*" (I. Cor. 7:17). "John to the seven churches which are in Asia" (Rev. 1:4).

The apostles sometimes used the word "church" in relation to some particular locality, in which case it could not imply more than a single congregation of Christians. "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch" (Acts 11:26). "I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ: . . . and *salute* the church that is in their house" (Rom. 16:1, 5). "Unto the church of God which is at Corinth" (I. Cor. 1:2). "Salute the brethren that are in Laodicea, and Nymphas, and the church that is in their house" (Col. 4:15).

These passages clearly show that the word "church" was often used by the apostle and applied to a single congregation of Christians.

Mr. Wesley says, "Originally every Christian congregation was a church independent of all others."

Mr. Watson says, "Through the greater part of the second century the Christian churches were independent of each other."

Dr. Clarke says, "In the proper use of this word there can be no such thing as *the* church exclusively; there may be a church, or the churches."

Now, while it is true that the term "church" was frequently used by the apostles and applied to single congregations of Christians, it is also true that it was often used to denote "the whole body of God's chosen people in every period of time. Those on earth are called the militant, and those in heaven the triumphant church." "This is what is sometimes called the *invisible universal church.*"

Before giving any scripture proof in favor of the foregoing proposition, we think it proper to state that, while we hold that all Christians, in all the ages, whether in heaven or on earth, are members of Christ's *general invisible church,* we also hold to the validity of visible church organization. By visible church organization we mean "for a number of Christian persons, voluntarily, understandingly, and visibly to recognize each other as Christians, and to agree to be a church, to appoint in some way the necessary officers of a church, for the purpose of enjoying the immunities and doing the work of a church of Jesus Christ, in accordance with his will as taught in the New Testament. Furthermore, such church, thus organized, has a right to admit or recognize such other persons as members as they may judge worthy, and to expel or disown such members as they may judge unworthy, according to the law of Jesus Christ."

No one denomination comprises the whole visible church of Christ. As stated, the term, or word "church" may be applied to a single congregation; it may be applied to an indefinite number of congregations under one form of church polity; it may be applied to the whole visible church, including all congregations which meet to worship God; it may be applied to denote the general invisible church of Christ. Dr. Miley says: "No one denomination is the church in its comprehensive sense. No one is in this sense the visible church, which comprises all who are in Christian communion; no one is the invisible church, which comprises all who are truly Christians." The matter of church government will be considered in another chapter.

There are distinctions between the general invisible church and the general visible church, which it is not necessary to carry to the last analysis. In a sense, they are both visible. All who are members of the general invisible church are members of the general visible church. But all who are members of the general

visible church are not members of the general invisible church. A clear and distinct difference between the visible and invisible church may be stated thus: (1) The general invisible church includes all out of every kindred and tongue and people and nation who are truly saved. No one denomination has in its communion all who belong to the invisible church. (2) The visible church includes all who are recognized as members of a Christian church. No one denomination can justly claim to be the general visible church.

We will now give a few passages to show that the term "church" was used by the sacred writers and applied to the *general invisible church.* "To the general assembly and church of the firstborn who are enrolled in heaven" (Heb. 12:23). "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22). "That he might present the church to himself a glorious *church,* not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5:27). "And he is the head of the body, *the church:* who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:18, 24).

In all these texts the term "church" is used in a general sense, and denotes the whole body of God's people in every period of time. The *general invisible church* is one everywhere. In this sense, God has but one church—one spiritual family; and all Christians, of all the ages, whether in heaven or on earth, are members of this one spiritual family. This church was organized and made public in the family of Abraham. God had a church, or people, prior to the time of Abraham, but what their form

of worship was we are not particularly informed. While the visible forms and ceremonies of the Abrahamic church were changed under the administration of Christ and his apostles, no new church was organized. The identity of the Abrahamic church still remains. In spirit and doctrine the church is, always has been, and ever will be the same. All genuine Christians, in all the ages, and by whatsoever denominational names they may be known, are members of this one church. God has but one spiritual family, "from whom every family in heaven and on earth is named" (Eph. 3:15). Upon this verse, Dr. Clarke says, "Believers in the Lord Jesus Christ on *earth;* the *spirits of just men made perfect,* in a separate *state;* and all the holy *angels* in heaven, make but *one family,* of which God is the Father and head. St. Paul does not say of whom the *families,* as if each order formed a *distinct household,* but he says family, because they are all *one,* and of *one.*"

It is no mean honor to be reckoned as a member of the same family with Abraham, with all the holy prophets, with the apostles, with the spirits of just men made perfect, and all the holy angels, yet that is the exalted standing of every Christian on earth. Each may say, "The God of Abraham is my God, the Redeemer of Isaiah is my Redeemer, and the final home for all the good is my home."

The conditions of membership in this *general invisible church* are faith and obedience. Abraham was justified by faith. (Rom. 4.) This faith was justified by works, or obedience. (Jas. 2:21, 22.) So now, persons are justified by faith. (Rom. 5:1.) And this, coupled with obedience to all the requirements of the gospel, is the condition upon which membership in this church of the living God is retained. A person, for various reasons, may cease to be a member of a visible church organization—he may pass from one visible organization into another; but no one ceases to be a member of

the general invisible church until he ceases to be a Christian.

Believers are inducted into this church by the Holy Spirit at the time of regeneration. "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (I. Cor. 12: 13). One body and one spirit—one family. This composes "the general assembly," whose names are "written in heaven" (Heb. 12: 23). No unregenerate person can become a member of the general invisible church. Herein is a manifest distinction between the visible and invisible church. Persons may, and we fear often do, become members of the visible church without a change of heart; but this cannot be so in becoming a member of the *invisible church* of Christ.

Because the general invisible church is one and indivisible, we are not thence to conclude that there is no need of a visible organization. The Scriptures abundantly provide for visible church organization. It were impossible to carry out all the requirements of the gospel of Christ without a visible organization. But we should always be careful to discriminate between the *general invisible church* of Christ and the general visible church of Christ.

CHAPTER XXX.

BAPTISM.

The Protestant church admits of but two sacraments. These are baptism and the Lord's Supper. The word "sacrament" is derived from the Latin word *sacramentum,* which properly means an oath, such as was taken by soldiers, thereby binding themselves to be true to their country and commander, or general. Later it was used to mean simply an oath, obligation, or bond. "The word was adopted by the writers of the Latin church to denote those ordinances of religion by which Christians came under an obligation of obedience to God, and which obligation, they supposed, was equally sacred with that of an oath." The Westminster Larger Catechism defines it thus, "A sacrament is an holy ordinance instituted by Christ in his church to signify a seal, and exhibit unto those that are within the covenant of grace the benefits of his mediation; to strengthen and increase their faith, and all other graces, to oblige them to obedience."

Dr. Watson says: "They are also seals. A seal is a confirming sign, or, according to theological language, there is in a sacrament a *signum significans,* and a *signum confirmans;* the former of which is said, *significare,* to notify or to declare; the latter, *obsignare,* to set one's seal to, to witness. The sacraments, therefore, when considered as *signs,* contain a declaration of the same doctrines and promises which the written word of God exhibits, but addressed by a significant emblem to the senses." Dr. Miley says: "The sacraments have a symbolical character. Baptism represents the work of regeneration through the agency of the Holy Spirit. The Supper represents the atonement in the sacrificial death of Christ."

Considering the true nature of a sacrament, it would be difficult to find more than two which can be sustained by the Holy Scriptures. "The true doctrine is that a rite, in order to come up to the idea of a sacrament, should not merely present a vague and general resemblance between the external matter which is the visible substance of the rite, and the thing thereby signified, but also words of institution, and a promise by which the two are connected together."

Dr. A. A. Hodge, in his commentary on the Confession of Faith (Presbyterian) says:

"(1) A sacrament is an ordinance immediately instituted by Christ.

"(2) A sacrament always consists of two elements: (*a*) an outward visible sign, and (*b*) an inward spiritual grace thereby signified.

"(3) The sign in every sacrament is sacramentally united to the grace which it signifies; and out of this union the scriptural usage has arisen of ascribing to the sign whatever is true of that which the sign signifies.

"(4) The sacraments were designated to *represent, seal,* and *apply* the benefits of Christ and the new covenant to believers.

"(5) They were designed to be pledges of our fidelity to Christ, binding us to his service, and at the same time badges of our profession, visibly marking the body of professors and distinguishing them from the world."

These two sacraments were instituted by Christ himself, and are to be perpetuated in his church to the end of time. When Christ commissioned the apostles, he said, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," thus showing that wherever the gospel was preached, the ordinance of baptism was to be administered. Paul, when speaking of the Lord's Supper, says, "For as often as ye eat this bread, and

drink the cup, ye proclaim the Lord's death till he come." It would be difficult to interpret the language of Christ and Paul to mean anything other than the perpetuity of these sacraments.

It is not only the duty of Christians to observe these ordinances, but as a means of grace they are helpful to all who sincerely practice them, and beside all the personal benefits that may come to those who observe them, they stand as living monuments in the church of Christ, testifying to the truth and divinity of Christianity. A noted infidel said that as long as Christians continued to celebrate the sufferings and death of Jesus Christ the overthrow of Christianity was impossible. These two sacraments stand a living monument, ever pointing to Jesus Christ by whom they were instituted, and by whose authority they were connected with his church.

In treating of Christian baptism as a sacrament three things should be considered, namely, the *mode,* the *design,* and the *subjects.* Volumes have been written upon each of these points, but our limits will not permit us to do more than briefly state a few points, thereby indicating our views on this question.

1. *The mode of Christian baptism.* It is claimed by some that immersion is the only action of Christian baptism, and hence all who have not been immersed are not baptized. The point in dispute between Baptists and those who hold that immersion is unnecessary in order to baptism, is not whether immersion is baptism, but whether it is the only action of baptism authorized in the Scriptures. To establish immersion as the only action of Christian baptism it will be necessary to show: (1) That the word used to express the ordinance has no other meaning. (2) That the instances of baptism recorded in the Holy Scriptures show that the ordinances could not have been administered in any other way. (3) That the sacred writers, in using the term, always used it in the sense of immersion.

We will first examine the term used in expressing the ordinance. The word used is βαπτίζω The lexicographers very generally agree that the word means to dip or immerse. But they also agree that it means to wash, to moisten, to wet, to tinge, to dye, to sprinkle, and to cleanse. In this sense the word was often used by the classics. It is well to state particularly that to prove a specific action by a single word, it must be a word that has but one meaning. The majority of the standard lexicographers, such as *Schrevelius, Schleicher, Scapula, Hederich, Parkhurst,* and *Ainsworth* define the word to *immerse, dip, wash, wet, moisten,* and *tinge.* Among the classics, *Plutarch, Hippocrates,* and *Aristotle* used the word to signify nothing more than to *moisten,* tinge, and sprinkle. How, then, is a specific action to be proven from a word of two or more meanings?

We think it well to emphasize this fact in this connection: To prove a specific act by a single word, it must be shown that that word has no other meaning, and that it was always used in that sense. But it is a fact beyond all controversy that the majority of the lexicographers gave it a broader meaning. It is a fact that in classical use it did not always express the same idea. It is a fact that the sacred writers used the word when it could not be interpreted to mean immersion. How, then, is a specific act to be established by a generic word?

Mr. Carson, a learned and zealous immersionist, says: "My position is, that it [βαπτίζω] always signifies to dip, never expressing anything but mode. Now, as I have *all the lexicographers and commentators* against me in this opinion, it will be necessary to say a word or two with respect to the authority of the lexicons." In this Mr. Carson admits that the lexicographers and commentators are against him in his opinion. Mr. Carson was a learned man, and a strong advocate of immersion, but upon his veracity as a scholar he had to admit that the

lexicographers and commentators were against him; and in this he admits that they are against the main position of immersionists in general.

We invite attention to an instance or two in which the word is used in the New Testament when it could not have been used in the sense of immersion. "I indeed baptize you *with* water . . . but he that cometh after . . . he shall baptize you *with* the Holy Ghost and *with* fire" (Matt. 3:11). Our Lord, as testified by Luke, says, "For John indeed baptized *with* water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). Here we have the two baptisms as set forth in precisely the same terms—baptized *with* water; baptized with the Holy Ghost. Now, if we can find out how they were baptized *with* the Holy Ghost, that will determine how they were baptized with water, for the terms are precisely the same.

In the second chapter of Acts, we have recorded the fulfillment of this promise—the baptism of the Holy Ghost. And how was it accomplished? The Holy Ghost came upon them. "They were all filled with the Holy Spirit." Then said Peter, "This is that which hath been spoken by the prophet Joel [Joel 2:28, 32]; And it shall be in the last days saith God, I will *pour* forth of my Spirit upon all flesh, . . . and on my servants and on my handmaidens, . . . will I *pour* forth my Spirit." Peter, in rehearsing the matter, says, "He hath *poured forth* this which ye see and hear." Again, when Peter rehearsed what had occurred at the house of Cornelius, he says, "And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized *with* water; but ye shall be baptized *with* the Holy Ghost" (Acts 11:15, 16).

How were they baptized with the Holy Ghost? Were they dipped or immersed in the Holy Ghost? Certainly not. There

was not an item connected with these baptisms of the Holy Ghost that in any way resembled dipping. Peter expressed it thus: The Holy Ghost "came upon," was "poured out," was "poured forth," and "fell on them." This shows beyond all dispute that the word βαπτίζω was sometimes used in the sense of affusion, and hence no definite mode or action can be established from the meaning of the word.

Dr. Owen, a very learned man, says, "βαπτίζω signifies to *wash*, as instances out of all authors may be given." Again he says, "No one place can be given in the Scriptures wherein βαπτίζω doth necessarily signify either to dip or plunge." Again, "In this sense, as it expresseth baptism, it denotes to wash only, and not to dip at all, for so it is expounded. (Titus 3:5, etc.)." Again, "Wherefore, in this sense, as the word is applied unto the ordinance, the sense of dipping is utterly excluded" (Owen's Works, Vol. XXI., page 557).

Let it be borne in mind that it is no part of our purpose to attempt to show that immersion is not baptism, but that no one mode is definitely set forth in the Scriptures, to the exclusion of all other modes. It is our opinion that the word is generally used to express the ordinance without any reference to the mode of action.

Four things constitute Christian baptism: (1) A proper subject, namely, a believer, or children of believing parents. (2) A proper administrator—one duly authorized to administer the ordinance. (3) The ordinance administered in the name of the Trinity—Father, Son, and Holy Ghost. (4) Water is the element to be used in the ordinance. We do not believe that the mode has anything to do with the validity of the ordinance. Everything else being right, a believer is truly baptized, whether he has been immersed, or whether the water has been sprinkled or poured upon him. There are times and circumstances under which it would not only be difficult, but actually impossible to

administer the ordinance by immersion. If, therefore, the *mode* is essential to the validity of the ordinance, some persons would die without being baptized. And if, as some claim, there is no remission of sins without baptism, some souls, notwithstanding their repentance and faith in Christ, would perish, just because the ordinance could not be administered in a certain way. We have no such conception of the gracious plan of human redemption. The gospel requires obedience, but not impossibilities. Its claims are not only reasonable, but such as can be complied with in all lands and in all conditions in life.

There are instances upon record in the Acts of the Apostles where it would seem altogether improbable that the ordinance was administered by immersion. The number baptized on the day of Pentecost (Acts 2:37-41), the baptism of the man of Ethiopia (Acts 8:38, 39), the baptism of Saul of Tarsus (Acts 9:17, 18; 22:12-16), the baptism in the house of Cornelius (Acts 10:24), and in the prison at Philippi (Acts 16:23-33)—all render it extremely improbable that the ordinance was administered by immersion.

No one mode, to the exclusion of all others, can be proven by the meaning of the word in itself, for it is generic, and not specific; nor from the word in classical use; nor from the biblical use of the word; nor from the instances recorded in the New Testament, where the ordinance was administered; nor from the statements of the early Christian fathers of the church.

The religion of Jesus Christ does not so much consist in meats and drinks, and forms and ceremonies, as in a right condition of the heart. Obedience, which is a test of our loyalty to Christ and his cause, does not so much consist in the manner in which an act is performed as in the loving spirit from within, by which the act is prompted.

2. *The design of Christian baptism.* From the history of baptism, and what is stated in the Bible in reference to it, we

can arrive at the design of the ordinance. It is very important for us to understand, as nearly as possible, what is the design of each ordinance. Everything in the gracious plan of human redemption has its purpose, and not one of them should be overlooked.

Baptism was not introduced by the Saviour, but by his authority it was adopted as a Christian ordinance. The precise time when baptism was introduced we may not know; but it is a fact well established that it was practiced among the Jews long before the incarnation of Christ, and from the history of proselyte baptism, as practiced among the Jews, we learn "that it was a public act of *initiation,* signifying *purification.*"

John's baptism was not Christian baptism, for it had ceased before the great commission had been given by our Lord to his apostles. John's baptism, however, had its design, which, as Mr. Ralston says, "was a *badge of profession,* or an *initiatory rite* into John's dispensation, implying that its recipient made a public confession of his sins, and a profession of repentance, and of faith in a Messiah soon to appear."

Christian baptism, as adopted by our Saviour, is a perpetual ordinance. This we infer from the nature of the commission. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). In this commission the command to *teach* and baptize extends to all nations; the one is as extensive as the other—each including all nations. If baptism is not universal and perpetual, neither is teaching—"Teach all nations, baptizing them."

From the history of baptism as it was practiced among the Jews, and statements made concerning John's baptism, and Christian baptism, we conclude that as a sacrament to be per-

petuated in the church, its real design is (1) a sign of spiritual regeneration, (2) an outward visible seal of the covenant of grace, with a full surrender to God, through Jesus Christ, and a pledge to walk in newness of life, (3) the initiatory rite by which persons are united with the visible church of Christ.

Dr. Pope defines Christian baptism to be "the rite ordained by our Lord to be the sign of admission into the church, and the seal of union with himself and participation in the blessings of the Christian covenant."

Dr. Miley says, "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth." These are substantially the views held and taught by a large body of the Protestant denominations.

Water baptism does not induct us into the spiritual kingdom, or general invisible church of Christ, but it is intended, as a part of its design, to connect us with the people of God in visible form.

Baptism as a Christian sacrament is a solemn ordinance, and should be strictly observed. It is pledging ourselves in the name of the Holy Trinity to be faithful and true. The apostles, who received their commission directly from the Saviour, attached no slight importance to the ordinance of baptism. It is evident from reading the history of what they did, as recorded in Acts, that immediately upon the profession of faith they administered the ordinance of baptism. No Christian can innocently neglect to attend to this ordinance. If it was necessary in the days of the apostles, it is no less necessary now. The commission to the church to-day is just what it was to the apostolic church. Teaching and baptizing go together.

3. *The subjects of Christian baptism.* All who believe in the Lord Jesus Christ as the Saviour of the world, and have been regenerated by the power of the Holy Spirit, are proper

subjects for Christian baptism. All who believe in water baptism at all will admit this. But are these the only persons who should receive the ordinance of Christian baptism?

From a careful examination of the whole question, we conclude that the children of believing, baptized parents are proper subjects for Christian baptism. We say believing parents because unbelieving parents are not capable of taking upon themselves the necessary moral obligation to train their children in the nurture and admonition of the Lord.

Our limits will not permit us to do more than state a few of the arguments usually relied upon to establish infant baptism:

(1) God had a church before Christ came into the world, and children were recognized as members of that church. That church was organized and made public, or visible, in the family of Abraham by the rite of circumcision. It should be particularly noted that the covenant which God made with Abraham, of which circumcision was the visible sign, contained, not only temporal blessings, but also all the spiritual blessings provided in the Messiah.

(2) The church thus organized and made visible in the family of Abraham was never destroyed. It continued during the former dispensation, and includes all the gospel dispensation. Children were received and recognized as members of this church. "This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every male among you shall be circumcised" (Gen. 17:10). Circumcision was the seal of the covenant made with Abraham, and that covenant is the gospel covenant, under which we now live, for it was to be "an everlasting covenant." Baptism is now the seal of the covenant of grace. Children were admitted into this church by positive law, and nothing but positive law can exclude them from such membership. Inasmuch, therefore, as no such law can be found in the New Testament, we conclude that children

should be recognized as members of the church at the present time.

Thus we reach the following facts: (1) God has but one church. (2) This church was rendered visible in the family of Abraham. (3) Circumcision was, by divine authority, made the seal of the covenant, and the visible sign of membership in the church. (4) The gospel church is not a new church, but a continuation of the Abrahamic church. The rites and ceremonies have been changed, but the church remains. All who are of faith are reckoned as the children of Abraham—members of the same spiritual family. (5) Children were admitted into this church by positive law and received the seal of the covenant. (6) Nothing less than positive law can legally deprive them of membership in this church. (7) Inasmuch as no such prohibitory law can be found in the New Testament, we conclude that they should still be recognized as members of the church, under the covenant of grace. (8) As all members of the church should receive the visible seal of such membership, children being in the covenant of grace, and members of the church, should be baptized.

3. *Proselyte baptism.* As already stated, baptism was practiced in the church long before Christ came into the world; and as he adopted it as one of the sacraments in the New Testament church, it is but reasonable to suppose that he designed that it should be observed in a manner similar to that in the Old Testament church. This is certainly a reasonable conclusion, unless we can find something in the New Testament authorizing a change. There is not a single word or act in the teachings and practice of Christ and his apostles that authorizes or indicates a change.

Calmet says, "The Jews required three things for a complete conversion to their religion, *baptism*, circumcision, and a sacrifice; but for women only baptism and a sacrifice."

Witsius says, "When a Gentile became a proselyte of righteousness, three ceremonies were used; namely, circumcision, baptism, and sacrifice."

Marmonides, a Jew, and the great interpreter of Jewish law, Prideaux, Stackhouse, Dr. Wall, Dr. Clarke, and Dr. Watson, all testify that proselyte baptism was practiced among the Jews long before the time of Christ on earth. They also testify that "whenever Gentiles were proselyted to the Jewish religion, they were initiated by circumcision, the offering of sacrifice, and *baptism.* They were all *baptized,* males and females, adults and *infants.*"

This was the state of things among the Jews when Jesus said to his apostles, "Go ye into all the world and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Must not his disciples have understood him to intend that kind of baptism to which both he and they had been accustomed, namely, *the baptism of children with their parents?* How could they have understood him in any other way?" Let it be kept in mind that at the time, and in the country where Christ and his disciples were when he sent them out to preach, the standing custom was for children to be recognized as members of the church, and also to receive the children of proselytes into the church by baptism. The disciples were all Jews, and when Jesus adopted baptism, and authorized his apostles to administer it, would they not most likely understand him to intend them to do as they were accustomed to do? "Instead of needing an express command to authorize the baptism of children, the disciples needed an express prohibition to prevent their doing it," provided it was intended not to have it done. The disciples, acting under the great commission, went out teaching and baptizing, and not infrequently baptized households. It is not unreasonable to suppose that there were children connected with some of the households that the disciples baptized.

4. *History of infant baptism.* Justin Martyr and Irenæus, of the second century, expressly mention infant baptism as the practice of the church at that time. Origen, in the beginning of the third century, speaks also of infant baptism as the practice of the church in his time. He further states that they received it as an order from the apostles to baptize children.

Fidus, an African bishop, applied to Cyprian, bishop of Carthage, to know whether the baptism of infants might take place before the eighth day after birth. This question was laid before the synod which was held A. D. 254, at which sixty-six bishops were present. By this synod it was unanimously agreed that it was not necessary to defer baptism to the eighth day. The question was not whether infants should be baptized; that was a settled practice in the church at that time. The only question related to time, whether before or on the eighth day after birth.

Pelagius, who had a long controversy with Augustine on hereditary depravity, had strong inducements to reject infant baptism; and it was reported that he had done so, but he repels the charge in very strong terms. He says: "Men slander me as if I denied the sacrament of baptism to infants. I never heard of any, not even the most impious heretic, who denied baptism to infants." This was about the close of the fourth century.

We shall conclude this brief review with a quotation from Dr. Wall. It may be well to state that Dr. Wall is acknowledged to be one of the most learned men that ever wrote on this subject. He made a most critical research into the history of baptism. He says: "For the first four hundred years after Christ there appeared only one man, Tertullian, who advised the delay of infant baptism in some cases, and one Gregory, who did, perhaps, practice such delay in the case of his own children; but no society of men so thinking or so practicing, nor

any one man saying it was unlawful to baptize infants did appear. So in the next seven hundred years there is not so much as one man to be found who either spoke for or practiced such delay, but all the contrary."

Now, while we would not try to traduce any who may think differently on the subject, we nevertheless must conclude, after a careful review of the whole question, that the evidence in favor of infant baptism is vastly stronger than all that can be produced against it. If children are in the covenant of grace, and we believe they are, the outward sign of that inward seal should be placed upon them. They are members of God's family, redeemed by the blood of Christ, and should be so recognized by the church. The tender regard shown to children by the Saviour ought to teach us many lessons. He took them in his arms and blessed them and said, "Of such is the kingdom of heaven." In these ways our Lord recognized them as in the covenant of grace, so that believing parents should not be denied the privilege of publicly consecrating their children to the Lord in the solemn ordinance of baptism. Children thus baptized "are placed in visible covenant relation to God, and under the special care and supervision of the church. 'The church herself should be profoundly concerned for their proper religious training.'"

CHAPTER XXXI.

THE LORD'S SUPPER.

The Lord's Supper is a sacrament of great importance to the church, and should be observed by all Christians with deep humility of spirit. It is commemorative in that it brings to the mind the humiliation, sufferings, and death of Christ; and, when properly observed, blessings of grace are communicated to the heart of the communicant.

The time and circumstances under which this sacrament was instituted were solemn and impressive. We will turn at once to the sacred record: "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins" (Matt. 26:28). In Mark 14:22-25, and Luke 22:14-20, we have substantially the same recorded.

Paul not only gives the fact concerning the time and manner when this sacrament was instituted, but also its nature and design, with instruction to communicants. "For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

But let a man prove himself, and so let him eat of the bread, and drink of the cup" (I. Cor. 11:23-28).

1. The sacrament, or the Lord's Supper, takes the place of the Passover. This we think is evident from the language of Paul: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our *passover* also hath been sacrificed, even Christ" (I. Cor. 5:7). Christ is *our passover*. Under the former dispensation the Passover pointed forward to Christ as a sacrifice for sin; so now the sacrament points back to him as having been "slain for us." In the service of the Passover, there was the lamb for each household; in the service of the Lord's Supper there is also the Lamb Jesus Christ. The Lamb of God is our passover.

2. The sacrament is a permanent institution, and was designed to be perpetuated to the end of time. In this it is like baptism. Both these sacraments are permanent institutions. Paul's language indicates the perpetuity of the Lord's Supper, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." Christ's own words show that it was to be perpetuated, "This do in remembrance of me." The occasion was a very solemn one. Christ was about to be betrayed—he was soon to die on the cross. He knew all about it. The disciples had some conception of it, but did not, and could not realize it as their Master did. How solemn the words of Jesus, "With desire I have desired to eat this passover with you before I suffer."

Concerning the supper, commentators and theologians do not fully agree. Some hold that it was the legal Passover, while others think not, because it occurred a few hours before the regular time for eating the passover. We think, however, that while it was a few hours in advance of the usual time for eating the passover, according to the law, the most reasonable hypothesis is that "our Lord at this time instituted the *holy eucharist*

in place of the *pascal lamb,* and thus it will appear, he ate *a passover* with his disciples the evening before his death; namely, the mystical passover, or sacrament of his body and blood; and that this was the passover which he so ardently longed to eat with his disciples before he suffered."

In Jesus Christ all the types and shadows ended. He is indeed the substance—the glorious antitype—the end. So the holy sacrament was instituted by himself to take the place of the Jewish Passover, and to continue in the church a memorial, continually pointing to Jesus Christ, the Lamb of God, who was slain for the sin of the world. "For as the paschal lamb had shadowed forth his death till he came, this death (on the cross) fulfilled the design of the rite and sealed up the vision and prophecy." Here is a scene the full significance of which we cannot comprehend: It was evening. Jesus, with his twelve disciples, was alone. They sat down to eat the passover. It was not the first time they had eaten the passover, but it was to be the last time. It had been practiced under the law for fifteen hundred years, and now as they sat down our Lord said, "With desire I have desired to eat this passover with you before I suffer." Jesus sat there between the two dispensations. The covenant under the law ended in him, while the covenant under grace began in him. They ate the passover together, which was the end of the ceremonial law, and he immediately instituted the sacrament which was to abide in the church to the end of time. It was not simply the twelve disciples that were passed from under the ceremonial law to the law of grace and salvation, but the whole world passed over.

3. The Lord's Supper, or holy eucharist, is not only a memorial of the sufferings and death of Jesus, but it stands as a substantial proof of the divinity of Christianity. It is a monument in the church that all the waves of infidelity cannot wash away. As long as Christians celebrate this feast, Christianity

will stand against all the assaults of her enemies. As they eat the bread, and drink of the cup, they thereby testify that Jesus lived, suffered, died, was buried, rose again, ascended to heaven, and will come again. All this is emblematically set forth in the sacrament.

4. *The nature of this sacrament.* The Romish Church holds to the notion of *transubstantiation,* which is that the bread and wine in the eucharist is changed into the real body and blood of Jesus Christ. This is so manifestly absurd that it is a marvel that any intelligent person could believe it.

(1) The idea of *transubstantiation* is contrary to the very end for which the holy eucharist was instituted. The bread and wine are to represent the body and blood of Jesus Christ—to commemorate his suffering and death—*"This do in remembrance of me."*

(2) It is also contrary to our *sense.* If the bread and wine are changed into real flesh and blood, then our sense of touch, taste, and smell must be changed also. For to all these senses, as every communicant must testify, the bread remains bread and the wine remains wine.

(3) Furthermore, it is contrary to all well-established rules of interpretation. All sound and reliable Bible critics say that the Holy Scriptures are to be interpreted so as to harmonize with reason and common sense. Is it in harmony with reason that the disciples should have understood the Saviour to mean his literal body and blood, when he handed them the bread and wine? Was he not there at the table with them? His body was not yet wounded, and his blood was not yet shed. How could they have understood him to mean his literal flesh and blood?

Take one or two passages to assist us in understanding Christ's language when he says, "This is my body," and, "This is my blood." He says, "I am the vine, ye are the branches." Paul says, "That rock was Christ." Did our Lord mean that

he was a literal vine—a real grape-vine? Did Paul mean that Christ was a literal rock? The meaning is that the vine represents Christ in his relation to his disciples, and the rock is a type of Christ. So the bread and wine are emblems of the shed blood and wounded body of Christ.

Consubstantiation teaches that while the bread and wine are not literally changed into the real flesh and blood of Christ, "yet his body and blood are *literally present* with the elements in the supper, and are literally received by the communicants." This error is but little less objectionable than the Romanist idea of transubstantiation.

The true nature of the Lord's Supper may be stated thus: (1) The bread and wine are symbols of the broken body and shed blood of the Lord Jesus Christ. (2) *A seal of the covenant of grace.* Our Lord said, "This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22:22), thus signifying that the benefits of the new covenant are sealed and applied to believers. (3) *A commemoration of the sufferings and death of Jesus Christ.* "This do in remembrance of me" (Luke 22:19). "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (I. Cor. 11:26).

Dr. Pope says: "This sacrament is an institution ordained for perpetual observance to commemorate the Saviour and especially his death; to be the seal of the individual and constant union of his people with him by faith, and a bond of their communion with each other in their common Lord and Head."

The Westminster Confession of Faith states it thus, "Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood called the Lord's Supper, to be observed in his church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spir-

itual nourishment and growth in him, their further engagement in, and to all duties which they owe unto him, and to be a bond and pledge of their communion with him and with each other, as members of his mystical body."

Concerning the time, whether morning, noon, or evening, when this ordinance should be observed, and the kind of bread to be used, we have no definite instruction; neither as to the position of the body, whether standing, sitting, or kneeling. As to the wine, it would seem most reasonable that whenever and wherever it is at all practicable unfermented wine should be used.

As a means of grace there is no service in the sanctuary more helpful to a Christian than to participate in the Lord's Supper. It tends to strengthen his faith in Jesus Christ and increase his love for him. It strengthens every holy desire in the soul and renews his obligations to walk in the way of his commandments. It also tends to bind the souls of Christians closer together.

It is a memorial service, and it is the right and duty of all who believe in Jesus Christ, and are sincerely striving to follow him to participate in it. It is an institution which belongs to the church of Christ, and all his disciples have an equal right to participate in it. It is the Lord's table, no matter in what branch of the general church it may be spread. There is but one Lord's Supper to be celebrated, and as God has but one spiritual family, all the members of that family have a right to "celebrate this one supper in every church or congregation of Christians among whom their lot may be cast."

CHAPTER XXXII.

THE SABBATH.

The subject of the Christian Sabbath is of very great importance, and should be carefully considered. The Christian world has been much divided on this question. Our limits will not permit us to state all the theories which have been advanced. We shall confine ourselves mainly to the consideration of the following propositions:

First, that the Sabbath, as now held by the great body of Christians, is of *moral obligation.*

Second, that the day has been changed from the seventh to the first day of the week by divine authority.

1. The observance of the Sabbath is of moral obligation. Whatever reasons existed in any age of the world for observing the Sabbath day exist to-day. Was the Sabbath given "to meet the wants of our moral nature? It is needed to meet those wants now." Was there at any time a physical necessity for such a day? That necessity still remains. If a Sabbath is not needed at the present time, it never was needed. Some hold that the seventh day should be observed as the Sabbath, according to the law of Moses. Others hold that there is now no divine authority for observing any day. Others hold that as a matter of expediency the Sabbath should be kept, but there is no scriptural authority for it. We shall therefore call attention to some of the evidences in favor of the observance of the Sabbath as a moral obligation.

Our Saviour said, "The Sabbath was made for man"—not for any particular class, not for any particular age, but *for man.* This includes the whole race, and is as universal as the family of man. It originated in the early morning of time, and came

down through the patriarchal age, was recognized in the wilderness, and finally incorporated in the decalogue.

"Remember the sabbath day, to keep it holy. . . . the Lord blessed the sabbath day, and hallowed it" (Ex. 20: 8-11). This was written by the finger of God on tables of stone. Now observe that so far as we have any instruction, it is as much a moral duty to observe this command as any one of the ten, for they were all written by the finger of God. Note further: It was no new duty imposed upon them at that time. "Remember the sabbath day, to keep it holy," implying that he was reiterating and placing in new and permanent form, and enforcing, under circumstances of a more awful solemnity, a precept with which that people were already familiar." This view is not only confirmed by the words, "Remember the sabbath day, to keep it holy," but by the words that follow, *"The Lord blessed the sabbath day."* When did the Lord bless the Sabbath day? Clearly the reference here is to the time when it was first instituted. The Sabbath was set apart and sanctified at the time of creation for holy purposes, and as a moral obligation it has never been repealed. If the Sabbath was made for man, as Jesus said it was, then as long as man exists that institution must remain.

Dr. A. A. Hodge says, "The Sabbath was introduced as a divine institution at the creation of the race, and was then enjoined upon man as man, and hence upon the race generally and in perpetuity."

Our Lord very clearly teaches that it is a moral duty to observe the Sabbath day. He was asked, Which is the great commandment in the law? The reference here was not to the ceremonial law, but to the Ten Commandments. Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second like unto it is this, Thou shalt

love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets" (Matt. 22:37, 40). There is no good reason to doubt but that the Ten Commandments are here referred to, and our Lord sums them up in two; namely, love to God, and love to man. All the law and the prophets hang on these two. Now, by what authority does any man throw out the fourth commandment? There is just as much ground for throwing out the first commandment as there is to throw out the fourth. If to love God with all the heart is a *moral duty,* then the observance of the Sabbath day is also a moral duty. If the one is universal and perpetual, so also is the other. "Remember the sabbath day, to keep it holy." This was as certainly written by the finger of God as any one of the Ten Commandments.

The moral law is universal and perpetual; and the observance of the Sabbath day is included in the moral law, therefore it must be universal and perpetual. The moral law, as given by Moses, remains in full force to-day. Not a sentence of it has ever been repealed. Every moral principle in the religion taught us in the Holy Scriptures is contained in the Ten Commandments. And when Jesus came and entered upon his public ministry he said: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all the things be accomplished" (Matt. 5:17, 18). While the types and shadows of the law were fulfilled in Christ all the moral obligations contained in the law remained. The obligation to love God with the whole heart did not pass away in Christ. It remained. So, also, the obligation to observe and keep the Sabbath day remained. How could it pass away in Christ, since it is included in that part of the law in which we are required to love God?

Paul teaches plainly that the law contained in the Ten Commandments is still in force. "Do we then make the law of none effect through faith? God forbid: nay, we establish the law" (Rom. 3:31). Of what law was the apostle speaking? A little further on in the argument the apostle says, "Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet" (Rom. 7:7). Here the apostle quotes directly from the Ten Commandments. The sum of the apostle's argument is this: The law of the Ten Commandments is still in force. He did not by any of his teachings make any part of that law void, but he declares that he *"established the law."* Now observe that to "keep the sabbath day holy" is as much a part of the law as to love God with all the heart. By the same rule that you strike one of these from the law you strike the other also. "Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue." They stand or fall together.

When God wrote the Ten Commandments on the tables of stone he did not say, "I appoint to you a Sabbath day," as if it were then and there instituted, but, *"Remember* the sabbath day, to keep it holy," clearly implying that it was an institution already in existence and well understood by the people. In its moral bearing it comes to us with the same authority as any other of the commandments.

2. The change from the seventh to the first day of the week was by divine authority. Before introducing any reasons for claiming the change by divine authority, we think it will be proper to invite special attention to a few general statements: (1) It should be borne in mind that the obligation to keep the Sabbath day holy is a *moral duty.* (2) That a particular day is not an essential element of that which is a moral duty. (3) All nations could not observe the seventh day in point of exact

time. If a special day is absolutely necessary, then a special hour is necessary in which to commence that day. But how could this be done? Different nations live in different latitudes and longitudes, and so of necessity "would commence their Sabbath at different times; and the entire day held sacred by some would be desecrated by others." Those who contend that the particular seventh day is an essential element in the moral obligation of observing the Sabbath will find it difficult to fix upon any certain hour to commence. Suppose we say midnight is the proper time to begin the Sabbath, but when it is midnight here it is midday somewhere else, so that it is absolutely impossible to fix on any particular hour on which to commence and to end the Sabbath throughout the world. While the moral obligation to keep the Sabbath day holy is universal, the time cannot be made universal. "It is not, therefore, the seventh day according to any particular method of computing the septenary cycle, but in reference to the six before-mentioned days, every seventh day in rotation after six days of labor."

We will now consider some of the evidences in favor of the change from the seventh to the first day of the week. Let it be particularly observed that "the fact of a Sabbath depends upon moral obligation, and cannot be changed, but the particular day upon which it is to be celebrated may be changed as often as may suit the will of the lawgiver."

The change from the seventh to the first day of the week took place under the administration of the apostles. The apostles were inspired by the Holy Spirit, and what they said and did was, and is, of divine authority.

Dr. Ralston says: *"The apostles were divinely commissioned by our Lord to organize and regulate the Christian church.* 'Go ye therefore,' said Jesus, 'and make disciples of all the nations. . . . teaching them to observe all things whatsoever I commanded you' (Matt. 28:19, 20). This certainly embraced

everything necessary to the organization and regulation of the church, and consequently included the institution of the Sabbath."

"When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you" (John 20:19). This was their first meeting after the resurrection of Christ, and it took place in the evening of the first day of the week, the day on which Christ rose from the dead. "And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you" (John 20:26). This was their second meeting, and was also held in the evening of the first day of the week. "After eight days." "The day of the first meeting is reckoned as one day, which brings the next first day, the eighth." The day of Christ's resurrection was the first day of the week, and it began to be observed as a day of worship, and was so continued by the apostles themselves until the Jewish Sabbath was entirely suspended. This, let it be remembered, was done by the apostles themselves. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow, and prolonged his speech until midnight" (Acts 20:7). Now, observe that this meeting was held twenty-five years after the first meetings referred to in John 20. "The disciples came together to break bread," and Paul being present preached to them. This does not appear to have been an extra occasion, but a regular order of worship.

"Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (I. Cor. 16:

1, 2). This was one year after the meeting at which Paul preached until midnight. The order given was not only for the church at Corinth, but for the churches of Galatia as well. From this it is evident that the general custom among the apostolic churches was to meet for worship on the first day of the week. Upon these last two passages, Dr. Clarke makes the following comment, "That was called *the Lord's day,* the Christian Sabbath, in which they commemorated the resurrection of our Lord, and which among all Christians afterward took the place of the Jewish Sabbath." Again, he says, "It appears that the first day of the week, which is the Christian Sabbath, was the day on which their principal religious meetings were held in Corinth, and the churches of Galatia, and consequently in all other places where Christianity had prevailed."

"I was in the Spirit on the Lord's day" (Rev. 1:10). Commentators and theologians generally agree that what was called the "Lord's day" was the first day of the week. This day was celebrated because it was the day upon which our Saviour arose from the dead, and all through the apostles' times it was observed as a day of worship, instead of the seventh day.

The clear and unequivocal statement of the Christian fathers, beginning as far back as the apostles, and indeed in the very days of some of the apostles, must be considered as very good evidence of the fact that the first day of the week was the Christian Sabbath. While we may not adopt all the opinions of the Christian fathers, we must consider their statement of facts as perfectly reliable. They were men of veracity.

Ignatius, who was bishop at Antioch, A. D. 101, says, "Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days."

Irenæus, who lived in the second century, and was bishop of Lyons, and was a disciple of Polycarp, said, "On the Lord's day every one of us Christians keep the Sabbath."

Theophilus, who was bishop at Antioch some time after Ignatius, and who lived and wrote in the second century, says, "Both *custom* and reason challenge from us that we should honor the Lord's day, seeing on that day it was that our Lord Jesus completed his resurrection from the dead."

Clement of Alexandria, and of the second century, says, "A Christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord."

Tertullian, of the second century, says, "The Lord's day is the holy day of the Christian church."

Now, observe that all these witnesses testify that the first day of the week was called the Lord's day, and that the churches observed it as the Christian Sabbath.

Eusebius informs us that from the beginning the Christians assembled on the first day of the week, called by them the Lord's day, for the purpose of religious worship.

We will give one more witness, namely, Justin Martyr. He says: "On the Lord's day, all Christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate and to practice the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able, and willing, give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows and other necessitous Christians, as their wants require."

Justin Martyr was a philosopher of the Platonic school. He was a learned man, and an able writer. It is supposed that he preached the gospel in Italy, Asia Minor, and Egypt. He wrote two apologies for the Christians. He was finally beheaded in Rome A. D. 165. In his statement you will notice that he states, not as an opinion, but as a fact, that "all Christians"

observe the Lord's day as a day of worship. And so we have from, and including, the days of the apostles, the clearest evidence that the first day of the week was called the Lord's day, and upon that day the apostolic churches and Christians in all after ages met to worship, and observed it as the Christian Sabbath.

The evidence is conclusive that the change from the seventh to the first day of the week took place under the administration of the apostles themselves, and they, being inspired by the Holy Spirit, it is reasonable to conclude that the Christian church is divinely authorized to observe the first day of the week, or the Lord's day, as the Christian Sabbath.

It is impossible to estimate the blessed effect upon nations and individuals of observing the Sabbath, and it is not too much to say that the church would hardly survive the loss of that day. "A world without a Sabbath would be like a summer without a flower." It is God's own arrangement that one-seventh of our time be devoted to rest from manual labor. Then, let all Christians observe this day as a day of rest, meditation, reading of the Scriptures, prayer, and, whenever practicable, attendance upon public worship. It is a sad fact that the Sabbath is but indifferently kept by many who profess to be the disciples of Christ.

There is in this, and other Christian countries, a growing tendency to disregard the Lord's day. It is fast becoming a day for recreation and amusements. It is God's own day, set apart and sanctified by himself to be observed as a day of rest and sacred worship. God gives to man all the time he has, and it is the basest ingratitude to a benevolent Father to take the small portion set apart and reserved for himself and use it in direct opposition to his will. One of the most dangerous evils that threaten the welfare of the visible church of Christ is the wholesale disregard for the sanctity of the Sabbath day. Dr.

Clarke says, "Without this consecrated day religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end." Dr. McLeod says, "It is not too much to say that without the Sunday the church of Christ could not as a visible society exist on the earth." These statements may appear too strong, but when we consider how much the church depends upon this day, and how much is done on it as compared with any and all other days of the week, they are not overdrawn.

Dr. T. L. Cuyler, whose opinion on all questions concerning the spiritual interests of the church of Christ is entitled to great respect, asks: "Have Christians no responsibility for the subtle growth of this *new style of Sabbath?* Do our pulpits emphasize sufficiently the tremendous truth that the Creator *owns* the Sabbath, and that robbery of him means ruin to ourselves? Do most of our church-members keep the Lord's day as sacred and as sweet as they ought to? The very life of the church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means slow death to the other. We are talking about revivals; let us pray and work and act for a *revival of God's day.*"

CHAPTER XXXIII.

THE INTERMEDIATE STATE.

On all questions essential to the final salvation of the soul the Scriptures are plain and explicit. But on other questions not necessarily vital the Scriptures are less explicit. There are questions concerning the intermediate state which may become vital. The idea of an intermediate probation, or an intermediate purgatorial state, may suggest to the mind the thought that if not saved at the end of the first probation, salvation may be obtained on a second probation. In this sense it may become a vital question. Whatever philosophical reasons may be assigned for or against this theory, everything must yield to the Scriptures. Our knowledge of the existence of spirit when separated from the body is so limited that we are not safe in making it the basis of any theory. The Scriptures alone must guide us on all questions concerning the future state.

A second probation. If the doctrine of an intermediate probation be true, the marvel is that the Scriptures should not teach it in plain terms. It is of too much importance to be left to the mere conjecture of uninspired men. Turning to the Bible, we search in vain for a single text that affirms it. The many texts, both in the Old and the New Testament, which urge the necessity of improving our present probation preclude the idea of a second probation: "Behold, *now* is the acceptable time; behold, *now* is the day of salvation" (II. Cor. 6:2). "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). "Whatsoever thy hand findeth to do, do *it* with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Christ's lamentations over Jerusalem (Matt.

23:37; Luke 19:41, 42) do not favor the idea of a second probation. "If thou hadst known *in this day,* even thou, the things which belong unto peace! but now they are hid from thine eyes." "We must work the works of him that sent me, while it is day: the night cometh, when *no man can work*" (John 9:4). *"To-day* if ye shall hear his voice, harden not your hearts" (Heb. 3:15). "How shall we escape, if we neglect so great salvation?" (Heb. 2:3.) These are but a few of the many texts which urge the necessity of accepting salvation during our present probation. There is not the slightest intimation of a second probation. *"Now is the accepted time." "Now is the day of salvation." "To-day if ye shall hear his voice."* The case of the rich man and Lazarus is very clear proof against the idea of a second probation. (Luke 16:19, 31.) The rich man asked that some one from the dead might be sent to warn his brothers, "lest they also come into this place of torments." If he were on a second probation, why so anxious about his brothers lest they should come there also? Abraham said, "They have Moses and the prophets; let them hear them." They have time and opportunity to be saved, and if they will not act upon what they have, nothing more will be done for them. He also said to the rich man, There is a gulf between us, and it is *fixed,* and cannot be passed over either way. There is not a sentence in the record of the rich man and Lazarus that favors the theory of a second probation, but directly the reverse.

The doctrine of a future general judgment is very clearly taught in the Scriptures, but nothing that would imply a second probation: "For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad" (II. Cor. 5:10). In the many texts which teach most conclusively the doctrine of a future general judgment

there is not the slightest intimation that men will be judged and awarded for any other deeds than those done in the body, or during their present probation.

The doctrine of a second probation involves questions which it would be very difficult to answer so as to harmonize with the teachings of the Scriptures generally: (1) What will be the limitation of the second probation? The present probation ends at death; but the soul is immortal, and never dies, and unless there is a time fixed when the second probation ends, it will continue forever. (2) Will the final judgment occur before or after the resurrection of the dead? The plain teaching of the Scriptures is that it will be after the resurrection of the dead, and connected with the second coming of Christ. (3) When will those on second probation be judged? (4) Do the Scriptures warrant us in the belief that there will be two final judgments? Upon what conditions will those on second probation be saved? Unless God has another plan of salvation different from the one revealed to us in his Word, then the same measures employed here will have to be transferred to those on second probation. These questions are submitted to those who believe in a second probation.

Concerning the heathen, we have no certain information. The Scriptures abundantly teach that God, the Eternal Father, will do right; that he is just and merciful, and will only require a proper use of what is given: "And to whomsoever much is given, of him shall much be required" (Luke 12:48). "For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not" (II. Cor. 8:12). A heathen that lives according to the best light he has God may save. What he may do for them we do not know, but the Scriptures nowhere teach that they will have a second probation. We shall insert a paragraph from Dr. Miley, which covers the ground quite fully:

"In the light of the Scriptures there is a distinction between the heathen and such as have the law of God in the form of a divine revelation, and between those under the Jewish economy and those under the Christian, as it respects the degree of guilt and the severity of future punishment. There is, however, no distinction as it respects their amenability to the same judgment for the deeds of the present life, or the determination of their final destiny according to the same. On these points the words of St. Paul are most explicit. In the first place, he sets forth a moral responsibility under the light of nature. (Rom. 1: 18-21.) That such is his meaning is perfectly clear in the passage given by reference. Then we have his declaration of the divine equity in the judgment and destiny of man, without any distinction as between Jew and Gentile. (Rom. 2: 6-11.) And, finally, we have these explicit words, 'For as many as have sinned without law shall also perish without law; and as many as have sinned under law shall be judged by law: . . . in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.' (Rom. 2: 12-16.) Such is clearly the doctrine of St. Paul, and it is impossible to read into his words the meaning of a second probation for the heathen world."

The purgatorial state. This is peculiar to the Roman Catholic Church, and is not to be found in the creed of any other denomination. It is not to be connected with the doctrine of a second probation, as it only provides for such as the Roman Church pronounces Christians. The idea seems to be that even the purest and best of Christians are not fit for heaven when they die; that they must expiate certain offenses in purgatorial fire. The few texts pressed into the service in proof of a purgatorial state, when examined in the light of their contexts, prove the very opposite of what is claimed for them. The whole bearing of the sacred Scriptures is against the idea of purgatorial

purification. If Christ died for us, and redeemed us from sin and hell, as the Scriptures speak, then the idea of future meritorious suffering detracts from the perfection of Christ's work, and places merit still in the creature—a doctrine exactly opposite to the Scriptures.

The dogma of a purgatorial state teaches that all Christians must finish their discipline, or sanctification, in purgatory; and that by prayers, alms, and masses their sufferings may be mitigated and the time shortened. Paul, in Heb. 7:25, says, "Wherefore also he is able to save to the *uttermost* them that draw near unto God through him." But the dogma of purgatory says he is not able to save to the *uttermost;* that Christians must reach their completeness in purgatory. Turning to I. John 1:7, we read, "And the blood of Jesus his Son cleanseth us from all sin." And in verse 9 we read, "And to cleanse us from all unrighteousness." In Rev. 1:5, 6, we read, "Unto him that loveth us, and loosed us from our sins by his blood; . . . to him *be* the glory and the dominion for ever and ever. Amen." In chapter 7:9-14, we read of a great multitude that no man could number, who had "washed their robes, and made them white in the blood of the Lamb." Not the slightest intimation of purgatorial purification.

The conscious existence of the soul between the death and resurrection of the body. The immortality of the soul was considered in another chapter, so that but little need be said in this connection. Materialism must account for the phenomena of matter and mind. To assume that there is no difference between the mental and physical man is to assume what is flatly contradicted by facts. That we think and reason is a fact. Are these properties of matter? It is a well-established fact that the physical organization is constantly undergoing changes, so that every particle of matter composing the body at one time is supplanted by new particles at another time. But, notwithstanding

these changes, we do not lose our self-consciousness. Dr. Miley says: "With such changes the continuity of self-consciousness would be absolutely impossible on the ground of materialism. Spiritual mind, ever abiding in simple unity of essence, is the only possible ground of such consciousness. The fact of such consciousness is, therefore, conclusive of a spiritual mind in man."

The fact of the immortality of the soul being established, the question next in order is concerning its conscious existence between the death and resurrection of the body. As stated elsewhere, we repeat that our knowledge of the existence of spirit is very limited. But in the clear light of the Holy Scriptures it would seem unreasonable that any one should be in doubt as to the fact. Yet there are those who claim to believe the Bible who believe that the soul dies with the body—*that we cease to exist.* The common Christian faith is, and always has been, that of the conscious existence of the soul after the death of the body. A few plain passages in the Bible ought to settle this question. We shall not quote the texts in full, but give the main thought of each. The Lord said to Moses, "I am the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:6). Our Lord, in using this scripture, says, "He is not the God of the dead, but of the living" (Mark 12:27). Now put these two together and they teach plainly the conscious existence of the soul after the death of the body: (1) "I am the God of Abraham"—not "was his God," but, "I am." (2) Jesus said, "He is not the God of the dead, but of the living." So Abraham, Isaac, and Jacob must have been living at the time God spake to Moses, and also when our Lord quoted the words and commented upon them. The bodies of these men had been dead for many years, but Jesus said they were living—not their bodies, but their souls. The appearance of Moses and Elias on the Mount of Transfiguration is proof positive of the conscious existence of the soul

after the death of the body. Moses and Elias were dead,—Moses for hundreds of years,—yet they appeared on the mount. (Matt. 17:3.) The rich man and Lazarus. (Luke 16:23, 24.) No matter whether you call this a parable or an historical fact, the force of the argument is the same. It was a fact or a possible fact; it had occurred, or might occur. Our Lord never dealt in fiction. Both the rich man and Lazarus were dead, and yet they were in a state of conscious existence—the rich man in torments, and Lazarus in peace. How could this be if the soul dies with the body? Christ's words to the thief (Luke 23:42) are further proof of the conscious existence of the soul after the death of the body. "To-day shalt thou be with me in Paradise." They were not together in the grave, but they were together, and the language clearly implies that they were in a state of conscious activity. If the soul dies with the body, how are we to interpret the words of Stephen (Acts 7:55-59), "Lord Jesus, receive my spirit"? He was full of the Holy Spirit, and saw heaven opened and Jesus at God's right hand. Was he mistaken? Did he mean that the grave was to receive his spirit? Consider Paul's words in II. Cor. 5:1-8, and Phil. 1:21-24. To be at home in the body is to be absent from the Lord, but to be absent from the body is to be present with the Lord. He desired to depart and be with Christ, which, he says, "is very far better." What does he mean by departing and being with Christ? Can it mean anything less than the conscious activity of the soul after the death of the body? In what sense would it be *very far* better to depart and be with Christ if the soul is unconscious and inactive? In Matt. 10:28, our Lord said, "Be not afraid of them which kill the body, but are not able to kill the soul." If the soul has no conscious existence after the death of the body, then to kill the body means the death of the soul.

If it were necessary, many other passages might be given,

especially from the Apocalypse, but we think a sufficient number have been given to prove the conscious existence of the soul after the death of the body. There are many questions concerning the soul between the death and resurrection of the body which, for the present, must remain unanswered. What do they know about the affairs of this world? Are they interested in the souls of the people as the angels seem to be? The case of the rich man's interest in his five brothers who were still living is a partial answer to the question. We know but little about pure spirit, and as to their mode of existence nothing at all, only that they are in a state of conscious activity.

An intermediate place. The question of an intermediate place, while it is of no practical value, has, nevertheless, engaged the attention of many learned and pious men. The almost universal faith of the church general is that the souls of the righteous at death will go to a place of rest, and the souls of the wicked to a place of torment. But will that be the final abode of each class? Whether it is or not, the *state* of each class will remain unchanged. The gulf is fixed, so that there can be no exchange or transfer. The righteous at death will enter into a *state* of endless rest, while the wicked will enter into a state of endless misery.

The question may be asked as to whether an intermediate *state* does not necessarily imply a separate intermediate *place?* We think not. Reasons may be assigned for the one which have no bearing upon the other. The righteous at death may go to the place of their final abode, and yet not at once enter into the full enjoyment of their heavenly state. The same may be true with the wicked, neither the saved nor the lost having reached their final stage.

It is a general belief among Christians that "the persons of men continue incomplete while their souls and bodies are separate." In the final judgment, men are to be judged and

awarded according to things done in the body, whether it be good or bad. (II. Cor. 5:10.) The judgment will not occur until after the resurrection of the body; and the question naturally arises, Inasmuch as men are to be awarded according to the things done in the body, can they be fully awarded until after the soul and body are reunited?

The resurrection of the dead is a part of the plan of human redemption, and great importance is attached to it, by both Christ and the apostles. Paul, in Rom. 8:23, says, "Even we ourselves groan within ourselves, waiting for *our* adoption, *to wit,* the redemption of our body." The redemption of the body from under the power and dominion of death is not only an important, but a glorious doctrine. It would hardly seem probable that the righteous would enter into the full enjoyment of their heavenly state until after the full plan of redemption is completed, and that will not be until their bodies are redeemed from death and changed and fashioned like unto the glorious body of Christ. Nor will the unsaved realize the depth of their woe until the body is reunited with the soul. From such intimations as we may gather from the Scriptures, the doctrine of an intermediate *state* seems most probable.

Concerning an intermediate *place,* the Scriptures furnish nothing decisive. Dr. A. A. Hodge says, "Possibly in the case of the lost, and very probably in the case of the redeemed, the localities in which they are at present are not the same as those in which they are to dwell permanently after the final award." He does not claim any direct scripture proof for this view, but gives it as his opinion. Theological writers quite generally agree that the Scriptures do not give anything definite on the subject. There are a few texts from which inferences may be drawn in favor of an intermediate *place,* and a few others from which inferences against it may be drawn.

The case of Lazarus is supposed to favor the idea of an in-

termediate place. Dr. Miley says, "We can hardly think the bosom of Abraham to which he was taken is the true heaven of the good." The words of our Lord to the thief are supposed to favor the idea of an intermediate place. The word "paradise" is not always used to signify the final home of the good. But wherever it was, Christ and the thief were together. It is supposed by some that the human soul of Christ ascended into the true heaven that day; by others that he did not thus ascend until forty days after his resurrection, when, with his glorified humanity, he entered into the heaven of heavens. There is a passage, (John 20:17,) that favors this latter view. Jesus said to Mary, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." During the forty days he appeared unto his disciples eleven times; then from their presence he ascended to heaven.

Dr. Pope says, "The New Testament does not speak of heaven as entered or hell as receiving the wicked until the day of judgment." A good deal of stress is placed upon the judgment, both as it relates to the *state* and *place* of departed spirits. As all men are to be judged and awarded at that time according to the things done in the body, so at that time each class will be assigned to their final abode. "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46).

There are other passages which seem to favor the idea that the righteous, in the event of death, go directly to the true heaven. The death of Stephen is supposed to favor this view. He saw heaven opened, and Christ at God's right hand, and as he expired he said, "Lord Jesus, receive my spirit" (Acts 7:55). If this petition was answered, it would seem that he went directly to where Christ was. The language of Paul (II. Cor. 5:8, and Phil. 1:23) favors the idea that the righteous go at

once into the immediate presence of Christ. "To be absent from the body, and to be at home with the Lord." He desired to depart and be with Christ, which "is very far better." Wherever Christ is there Paul desired to be.

The Scriptures do not in so many words affirm either view, so that we are left to form our own opinion from such inferences as the Scriptures furnish. There are philosophical reasons which may be assigned, both for and against an intermediate place, so that we are still left in doubt. If it were essential to our eternal salvation that we should know all the mysteries concerning the *state* and *place* of the soul between the death and resurrection of the body, God would have revealed it to us in his Word. What should concern us most of all is to act well our part during our present probation. Then all will be well, no matter where the soul may be during the interval between the death and resurrection of the body. The righteous will have the consciousness that they are saved forever, while the wicked will have the consciousness that they are lost forever. This tremendous fact will be a source of inexpressible pleasure and delight to the righteous, and a source of indescribable regret to the wicked. Each will realize that "whatsoever a man soweth, that shall he also reap."

CHAPTER XXXIV.

THE RESURRECTION OF THE DEAD.

The doctrine of the resurrection of the human body comes to us as a matter of revelation. Human reason alone cannot demonstrate it; neither can human reason alone refute it. There is nothing in the doctrine of the resurrection that is "repugnant to the divine nature, and nothing that involves a contradiction." It is in perfect harmony with our highest conception of the power, justice, and goodness of God. "There are considerations strongly indicating a probability of a universal resurrection—considerations not barely suggesting that it *may be,* but that it *must be,* in order to maintain the divine character unclouded and pure." The doctrine of future rewards and punishments necessarily includes the resurrection of the dead. To establish this cardinal doctrine of Christianity, we must rely mainly upon the Word of God. It is a part of the great plan of human redemption. Without it, the whole system would be incomplete. While we find many analogies in nature, we can only use them as we are aided by the light of revelation. There are silent forces in nature which produce marvelous results. If from observation and experience we did not know this to be true, we would not believe it. A grain of wheat planted in the ground decays, yet from this decaying body a new stock appears. We know this to be a fact, but we cannot comprehend how it is done. In nature we see many emblems of the resurrection. "What is winter but the death of the year? What is spring but a resurrection?" "We see the insect tribe, living in different states and elements, sometimes crawling as a worm, then lying in apparent torpor, then bursting the shell, and with wings of beauty and activity skimming the atmosphere." "Look at the dry root

in the gloomy season of winter; and, when spring comes forth, you find that root bloom into a beauteous rose." Nature all about us is full of emblems of the resurrection. If it be said that all this comes to pass as the result of established laws, no matter, God does as it pleaseth him. For which is the easier, to create a law that will produce such results, or to produce such results without law? If there is in nature such laws and forces, from whom but God could they have emanated? When Paul stood before Agrippa, he asked him this question, "Why is it judged incredible with you, if God doth raise the dead?" (Acts 26: 8.) So now, in view of all the analogies in nature, and in view of the fact that God created the heaven and the earth, and sustains all things by his power, why should it be judged incredible that he should raise the dead? Dr. McKnight says, "Having such examples of the divine power before our eyes, we cannot think the reproduction of the body impossible, though its parts be utterly dissipated." We know that disorganized matter may be reorganized into other forms and live under new conditions. The grub will live for a time and feed upon the most ordinary kind of food, then wind itself up in a shroud and remain in that state for days and weeks; then it will come forth a beautiful winged creature sporting in the sunlight, "and sipping nectar as from the hand of God." So with man, he lives and moves for a time, then falls asleep. Is there anything incredible that God in his own good time should awake him from his slumbers and send him forth to live under new conditions and with different environment? But we turn now to the Holy Scriptures.

1. We will give a few passages from the Old Testament Scriptures: "But I know that my redeemer liveth, and that he shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not an-

other" (Job 19: 25-27). "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead" (Isa. 26: 19). "I will ransom them from the power of the grave; I will redeem them from death: O death, where are thy plagues? O grave, where is thy destruction?" (Hosea 13: 14.)

Is it probable that honest, intelligent men would use such language if they did not believe in the resurrection of the dead? According to what rule of language can these passages be interpreted if we set aside the doctrine of the resurrection? What did they intend to teach? There are many other passages in the Old Testament just as plain and direct as those we have given. And yet some men will say that the Old Testament saints neither taught nor believed in the resurrection of the dead.

2. We turn now to the New Testament. In the first place, it may be well to note two important facts: First, "material bodies, in connection with the soul, have been transmitted to heaven"—Enoch and Elijah. Second, resurrections did occur in the days of Christ—the daughter of Jairus, the son of the widow of Nain, and Lazarus. All these persons were literally dead, and literally raised from the dead. Add to this the fact of Christ's own resurrection, and you have more than mere presumptive evidence of a general resurrection.

But we turn to the direct testimony of the sacred writers: "On that day there came to him Sadducees, which say that there is no resurrection: and they asked him saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother: in like manner the second also, and the third, unto the seventh. And after them all the woman died. In the resurrection therefore whose wife

shall she be of the seven? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living" (Matt. 22:23-32).

The Sadducees did not believe in the resurrection of the body, neither in angels nor spirits. They were materialists. Our Lord, in answering them, taught the immortality of the soul and the existence of angels. But the question and answer related more particularly to the resurrection. Christ points out clearly their error caused by their ignorance of the Scriptures. The plain teaching is, that if they knew the Scriptures, and the power of God, they would have no question concerning the resurrection of the dead. He also answers their question direct by declaring that in the resurrection the woman would be the wife of none of the seven brothers. In the resurrection men and women shall be like unto the angels of God—immortal. The relation of husband and wife was ordained of God for this life; it will not be continued in the world to come. If there were not another passage in the Bible on the doctrine of the resurrection, this one alone would be sufficient: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of a Pharisee: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both" (Acts 23:6-8). It was concerning

the doctrine of the resurrection that Paul was called in question. If he did not believe in, nor teach the doctrine of the resurrection, for what was he called in question? Why did he say, "I am a Pharisee"? The Pharisees believed the doctrine, but the Sadducees did not. If Paul did not believe it, why did he not say, "I am a Sadducee"? This text is proof positive that Paul believed and taught the doctrine of the resurrection. "Why is it judged incredible with you [Agrippa] that God doth raise the dead?" (Acts 26:8.) Now add to this the words of Jesus, "Marvel not at this: for the hour cometh, in which *all* that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment" (John 5:28, 29). If neither Christ nor Paul believed in the resurrection of the body, is it not wonderfully strange that they should have used the language they did? In what words could they have taught the doctrine more directly? "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory" (Phil. 3:20, 21). Here the apostle affirms that the Lord Jesus shall change and fashion our vile bodies, so as to be like his glorious body—like the body of Christ after his resurrection.

We will here add, without comment, a few plain texts: "And I saw the dead, the great and the small, standing before the throne. . . . And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them" (Rev. 20:12, 13). "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, . . . and the dead in Christ shall rise first" (I. Thes. 4:16). "Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust" (Acts 24:15).

But the master argument in favor of the resurrection of the human body may be found in the fifteenth chapter of First Corinthians. Nowhere is it so fully set forth as it is in this chapter. It is too long to quote in full in this connection, but the reader would do well to turn to it and read every word of it. The apostle not only affirms the fact of the resurrection of the dead, but describes the nature of the resurrection body.

Paul lays down the basis, or foundation, upon which the hope of the resurrection rests. Jesus died, was buried, and rose again. He gives the evidences of Christ's resurrection in a manner that could not be gainsaid. He was seen of "above five hundred brethren at once, of whom the greater part remain until now." That would have been a bold assertion if it were not true. The fact that the greater part of these witnesses to whom the apostle referred were still living would have made it an easy matter to disprove his statement if it were not true. But Paul knew whereof he affirmed.

Next in order, he affirms the resurrection of the dead, based upon the fact of Christ's resurrection (vs. 16, 20). "If the dead are not raised, neither hath Christ been raised." "But now hath Christ been raised from the dead." As sure as Christ is risen the dead shall be raised. The resurrection of the dead is so connected with the resurrection of Christ that the latter is at once the pledge and sample of the former.

Having established the fact of Christ's resurrection, and the resurrection of the dead as the result of it, he proceeds to describe the nature of the resurrection body. He does not intimate that it will be a new creature, but a resurrection—a revival from the dead. Stupendous as the change will be, it is nevertheless a literal resurrection; not the creation of a new body, but the raising up of the body in which we die. "It is sown in corruption; it is raised in incorruption: . . . it is sown a natural body; it is raised a spiritual body." Because the

body will be thus changed, we are not to lose sight of the fact that it will still be a body. "It is sown a natural *body;* it is raised a spiritual *body.*" Dr. Miley says: "The terms 'natural body' and 'spiritual body' mean simply different states, not any distinction of essence. In a word, the resurrection is a transformation, not a transubstantiation." This corruptible body is not fitted for the heavenly state, hence the necessity for a change. In Phil. 3 : 21, Paul says, "Who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory." Having "borne the image of the earthy, we shall also bear the image of the heavenly." "We shall be like him; for we shall see him even as he is."

3. *Identity.* It is not assumed by identity that every particle of the body that dies will be raised up. But it is assumed that the resurrection body will be composed of the same material, *greatly* changed, that belonged to the body that died. Wonderful as the change may be, there will still remain a sameness. "So much of the buried dust of humanity will be recalled and vitalized as will be necessary to preserve the identity and reality of the man." When Christ showed himself to his disciples, he appeared in the same body that lay in the tomb. It is taught that when Christ comes, the living will be changed, and the dead will be raised up. Observe particularly that it is the *body,* which is "sown in weakness," that is to be "raised in power." It is the *body,* that "is sown in corruption," that is to be "raised in incorruption." It is the *body,* which is "sown a natural body," that is to be "raised a spiritual body." Paul teaches that the resurrection power will *change* our vile bodies, and fashion them like unto Christ's glorious body. All these scriptures teach the idea of sameness, or identity. If another body is formed, then it would be a new creation, and not a resurrection. The Scriptures expressly teach the doctrine of a *resurrection.*

4. The resurrection body will be spiritual and fashioned like

unto Christ's glorious body. Because the body is to be spiritual, we must not lose sight of the fact that it will be a *body* still, partaking of the nature of spirit. It will be visible, tangible, real. Great and wonderful as this change from the natural to the spiritual body will be, it will not destroy the identity. Each will know from his own consciousness that he is himself, and not another. *"The evidence of personal identity, or sameness, of a rational being is self-consciousness."* Dr. Miley says: "When we say that the body in which we die shall be the subject of the resurrection, we mean in the sense of a proper identity, not in that of an absolute identity. The Scriptures do not affirm a resurrection in the latter sense; nor can we affirm the necessity of every atom to the constitution of the resurrection body."

Great, and sometimes rapid changes take place in our bodies, but we do not lose our identity. A man at fifty is conscious that he is the same man he was twenty-five years before. But he is not conscious that the same particles of matter remain in his body. Indeed, he is well satisfied that the same particles do not remain; yet he is conscious that he is the same man. Conscious identity is an act of the mind. Sir William Hamilton says, "Identity is a relation between our cognitions of a thing, not between things themselves." Mr. Locke says: "Every one is to himself what he calls self, without considering whether that self be continued in the same or diverse substances. It was by the same self which reflected on an action done many years ago that the action was performed." "The personal identity, or sameness, of a rational being is self-consciousness."

The mind recognizes the body as its own, but it does not recognize the different particles that belong to it as the same that belonged to it ten or twenty years ago. So in the resurrection, the mind will recognize the body as its own body, not by recognizing the different particles in the immortal body as the same that

belonged to it during its earthly existence. There will be a sameness in appearance, as there is a sameness in the appearance of the mortal body, notwithstanding the changes which are continually going on.

5. *The resurrection will be universal and sudden.* "All that are in the tombs . . . shall come forth." "The dead, the great and the small, standing before the throne." "There shall be a resurrection both of the just and unjust." "We must all be made manifest before the judgement-seat of Christ." Tremendous day, day of days, when, "in a moment, in the twinkling of an eye," the dead shall be raised and the living changed. From sea and land, and from the uttermost parts of the earth, they shall come forth—millions multiplied by millions. The king, from under the shadow of a costly monument, will come forth in the same moment with the beggar from his grave of obscurity. From a thousand battle-fields whole armies will come forth. "In a moment, in the twinkling of an eye," all this will occur. Who is capable of understanding, much less describing such a scene? But every eye shall see it.

6. The time when the resurrection shall occur, we do not know. The Scriptures inform us that it will be at the end of the world, and connected with the second and final coming of Christ.

Whatever philosophical or metaphysical objections may be urged against the doctrine of the resurrection of the human body, it is nevertheless a glorious doctrine. Compared with the eternal sleep of the dead, it is like high noonday to midnight. Who wants to cease to be? Who wants to sleep forever and ever in the grave? Sin has made sad havoc with our bodies; nevertheless we love them, for they have served us well during the pilgrimage of life. Now, the thought that they shall be refashioned, with every imperfection removed, and made in appearance like unto the glorious body of Christ, is no mean hope to cherish.

We shall close this brief review of the doctrine of the resurrection by a quotation from Chrysostom. He says: "When we pluck down a house, with intent to rebuild it or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish, or offended with the noise, and so for a time provide some other place for them; but, when we have newly trimmed and dressed up the house, then we bring them back to a better habitation. Thus God, when he overturneth this rotten room of our flesh, calleth out the soul for a little time, and lodgeth it with himself in some corner of his kingdom, repaireth the imperfections of our bodies against the resurrection, and then having made them beautiful, yea, glorious and incorruptible, he doth put our souls back again into their acquainted mansions."

CHAPTER XXXV.

FUTURE GENERAL JUDGMENT.

The Scriptures abundantly teach, and reason and justice demand, a future general judgment. God is eternally just, and will, in the end, see that even justice is meted out to every intelligent being in the universe. Men, in this life, do not always receive equal justice. The innocent often suffer, while the guilty go free. God has said, "Whatsoever a man soweth, that shall he also reap," and that every one shall "receive the things *done* in the body, according to what he hath done, whether it be good or bad."

Man is a free moral agent, with power to do right or wrong. This life is a probation. Both of these facts imply personal responsibility, and personal responsibility implies a future reckoning, or settlement. In all the range of human thought there is nothing more in harmony with our highest conceptions of justice than that a free moral, intelligent agent should reap what he sows. A future general judgment means that, and nothing more.

I. We call attention to a few passages that plainly teach the fact of a general judgment: "Our God shall come, and shall not keep silence: a fire shall devour before him. . . . He shall call to the heavens above, and to the earth, that he may *judge* his people" (Ps. 50:3, 4). "For God shall bring every work into judgement, with every hidden thing, whether it be good or whether it be evil" (Eccl. 12:14). "Inasmuch as he hath appointed a day, in the which he will judge the *world* in righteousness by the man whom he hath ordained" (Acts 17:31). "And inasmuch as it is appointed unto men once to die,

and after this cometh judgement" (Heb. 9:27). "For we shall *all* stand before the judgement-seat of God" (Rom. 14:10). "For we must all be made manifest before the judgement-seat of Christ" (II. Cor. 5:10). "And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were *judged* out of the things which were written in the books, according to their works" (Rev. 20:12).

These passages, if they mean anything at all, clearly teach three things: (1) *A future general judgment.* (2) *A fixed time.* "He hath appointed *a day.*" "The day of judgement." "The *last day.*" "The judgement of the *great day.*" (3) This great and terrible day is yet in the future. "We *must* all be made manifest before the judgement-seat of Christ."

II. We will give a few texts which relate to the time when all shall appear "before the judgement-seat of Christ." The day and hour knoweth no man. God alone knoweth. From the Scriptures, however, we learn two things: (1) The judgment will occur at the end of the Christian dispensation. (2) It will be in connection with the second coming of Christ. "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered *all the nations*" (Matt. 25:31, 32). "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believe" (II. Thes. 1:7-10).

These passages connect the judgment with the second coming of Christ. All evangelical Christians believe in the future coming of Christ, and when he does come, all nations will be

gathered before him, and at that time he will judge the world.

III. *The judgment yet in the future and after death.* We desire to make these two points clear, because some men teach that men are being judged every day, and that there will be no judgment after death. The Word of God must settle these points. Let him that readeth take earnest heed: "It *shall be* more tolerable for the land of Sodom and Gomorrah in the *day* of judgement, than for that city" (Matt. 10:15). "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement than for thee" (Matt. 11:23, 24). "The queen of the south shall rise up in the judgement with the men of *this generation,* and shall condemn them: . . . the men of Nineveh shall stand up in the judgement *with this generation,* and shall condemn it" (Luke 11:31, 32). These texts are clear and direct. They teach emphatically that the final judgment is yet in the future. Mark the language. Christ does not say that *it was,* or now *is,* more tolerable for the land of Sodom in the day of judgment, but he says it *shall be,* thus clearly putting the day of judgment in the future. He also says, "The queen of the south . . . and the men of Nineveh *shall* stand up in judgement *with this generation*"—those then living. The men of Nineveh of whom Christ was speaking lived more than eight hundred years prior to the time this declaration was made. If men are being judged every day, how are we to interpret our Saviour's language?

The Scriptures not only speak of the judgment of former generations as yet in the future, but also fix the time as after death: "And he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of *quick* and *dead*" (Acts 10:42). "I charge *thee* in the sight

of God, and of Christ Jesus, who shall judge the *quick* and the *dead,* and by his appearing and his kingdom" (II. Tim. 4:1). "Who shall give account to him that is ready to judge the quick and the dead" (I. Pet. 4:5). "And inasmuch as it is appointed unto men once to die, and after this *cometh* judgement" (Heb. 9:27). "And I saw the dead, the *great* and the *small,* standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works" (Rev. 20:12, 13). If men are *finally* judged during their lives on earth, how are we to interpret the apostle's language? Christ is to judge the *quick* and *dead;* that is, those who shall be alive at his coming, and those who shall be dead. "We shall not all sleep," the apostle says. The living shall be changed, and the dead raised. We must *all* appear before him in that day, *the last day, the great day;* all, *great* and *small; former generations,* as well as the generation that will be living at the time of his coming. "It is appointed unto men once to die, and after this cometh judgement."

IV. We shall consider some of the events immediately connected with this great and terrible day of the Lord:

1. Christ, who is to be the judge, shall come in person: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God" (I. Thes. 4:16). "At the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire" (II. Thes. 1:7, 8). "Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen" (Rev. 1:7). He shall come in "the clouds of heaven" (Mark 14:62). "He comes now; not 'a babe in Bethlehem,' not to weep over Jerusalem; not to suffer hunger and toil and weariness; but, seated upon a throne of glory, to sway his judicial scepter over

men and devils." He comes "to be glorified in his saints, and to be marvelled at in all them that believed" (II. Thes. 1:10).

2. Connected with his coming will be the resurrection of the dead: "All that are in the tombs shall hear his voice, and shall come forth" (John 5:28, 29). "For the trumpet shall sound, and the dead shall be raised" (I. Cor. 15:52). That will be a great and terrible day of the Lord—the Lord descending on his great white throne, with all his holy angels around him, the trumpet sounding, the graves opening, the dead coming forth from sea and land; the sun, moon, and stars dimmed by the brightness of his coming. In a moment, in the twinkling of an eye, the dead shall be raised, and the living shall be changed. All will hear the call, and obey. All the generations of the past; millions multiplied by millions. We shall all be there.

V. *The final result of this great and terrible day.*

1. Every man shall receive according to what he has done. *As we sow, so shall we reap.* This life is seed-time; that will be the harvest. The Judge will render to every man according to his works.

2. There will be a separation. Here the wheat and tares grow together in the same field, but it will not always be so. When the harvest comes, there will be a separation. This is a solemn, awful truth. Let us turn to the Word of God for a description of this event: "And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Matt. 25:32). In the thirty-fourth verse we have the address of the Judge to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then, in verse forty-one, we have his address to those on the left hand, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." In verse forty-six, we have the final words of the

Judge concerning the good and bad, "And these shall go away into eternal punishment: but the righteous into eternal life."

3. With the judgment comes the end of the world. The literal heavens and earth, as they now exist, will pass away. "The elements shall melt with fervent heat." If they exist at all after the judgment, it will be in vastly different forms. "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands: they shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up. As a garment, and they shall be changed" (Heb. 1:10-12).

It is not claimed that the material universe, or any part of it, will be annihilated; but the earth, and the elements around it, will cease to exist in their present form. "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgement and destruction of ungodly men. . . . But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up, . . . looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (II. Pet. 3:7-12). "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works" (Rev. 20:11, 12). The Scriptures make it very plain that the judgment will occur at the end of the world. They also teach that the earth and the elements will be very

materially changed. The probation of man will be ended, so that the earth and elements in their present form will have subserved their purposes. What the condition of the earth and the elements about it will be after that great and notable day of the Lord, we do not know. That, with many other like questions, we leave with Him who "worketh all things after the counsel of his will."

In grandeur, magnitude, and solemnity, the judgment of the last day will surpass all other in the history of all the ages. In the day, or days, of creation, when worlds and systems of worlds were formed and took their places in the universe, multiplied legions of angels looked on with wonder and admiration. At the judgment of the great day, all the angels of God will be present, together with all the people of the earth. Who can form any just conception of the vastness of that assembly? Poets and theologians have tried to describe it so as to bring it within the comprehension of the human mind, but the presumption is that they have scarcely approximated the reality. In all that vast company there will not be one idle spectator. Of the human race, each will realize that his eternal destiny rests upon the decision of that hour; and whatever it may be, it will be just and righteous altogether. "The judge of all the earth will do right."

CHAPTER XXXVI.

FUTURE STATE OF THE RIGHTEOUS.

All we know, or can know with certainty, concerning the future state of the righteous, we learn from the Scriptures. It comes to us as a matter of divine revelation. The wisest men of all past ages could tell us nothing definite about it. The philosophers and poets had some idea of a future state, but nothing clear and well defined. To many of them it seemed most reasonable to believe that something remained for man after this life, but they could not affirm it. No sadder thought could fill the human mind than that of going out of this world so soon and nothing beyond to hope for. There is something within, whether mortal or immortal, that does not, and cannot, accept with pleasure the thought of ceasing to be. There are longings and aspirations which cling to the mind that the theory of annihilation can never satisfy. But, turning from these gloomy reflections to the sacred Scriptures, we find something that fully meets and satisfies the highest and noblest aspirations of that something within which we call soul. In this blessed Book we find no wild theories, no cheerless "ifs," but a clear and distinct statement that there is life, *eternal* life, beyond this world.

Heaven is a place. Some hold the opinion that heaven is a kind of aerial state, without any locality—everywhere in general and nowhere in particular. But this is contrary to all the representations in the Word of God. The saints in their resurrected state will have visible, tangible, material bodies. Their bodies will be spiritual; that is, partake of the nature of spirit, but they will be bodies nevertheless. Heaven is not a mere idea—not an indefinable state, but a grand, glorious, material

place. The notion that the saints of God will go floating in the vast universe of God, without any local habitation, is not so much as hinted at in the Bible. When we speak of heaven as a *material* place, and of the resurrection body as a *material* body, we do not mean material in the sense of mortal, or corruptible, but as being a real entity, or essence. Because heaven is a spiritual place, and the resurrection body a spiritual body, we are not thence to conclude that they are pure spirit, but partake of the nature of spirit—*incorruptible, imperishable.* But the Scriptures must settle this question for us: "In my Father's house are many mansions. . . . I go to prepare a *place* for you. . . . I will come again, and will receive you unto myself; that *where I am,* there ye may be also" (John 14: 2, 3). *"Father's house"* and *"place"* suggest the idea of locality. Christ would not have used such terms if he had intended to describe only a state. Then, again, he says that he will come and receive them to himself, that where he is, they may be also. Every word implies location.

Heaven is called *"Paradise,"* a *"city,"* a *"country,"* and an *"inheritance."* Christ came down from heaven, and ascended to heaven. He has "passed through the heavens" (Heb. 4: 14). He is set "on the right hand of the throne of the Majesty in the heavens" (Heb. 8: 1). Just before Stephen expired, he exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7: 56). All these declarations in the Scriptures suggest the idea of location. John, from Patmos, saw into heaven. He saw the angels, the throne, the *city,* the *streets,* the *rivers,* the tree of life, and the sea of glass. If heaven is not a place, local and tangible, then all the representations of it are nothing but misrepresentations. Consulting our own thoughts and aspirations, we look for "a *house,*" a *home,* a heavenly, paternal home, a peopled residence, a real habitation, where we shall know one another, and be with

one another upon terms of the most intimate friendship and the dearest fellowship.

2. But heaven is not only a place, visible and local, but a state as well. Because it is a place does not destroy the idea of state. When we speak in relation to heaven, the idea of *place* and *state* are both included. A place without a state fitted for it would be no better than a state without a suitable place. But when we connect the two, we have a glorious habitation, with a proper moral and spiritual fitness for it.

3. Heaven is a place of happiness. All the external and internal conditions of the place are such as to produce unmingled delight. No sin will be there. The place, and all the inhabitants, will be pure. No want, no sickness, no pain, no sorrow, no anxiety, no tears, no death, and no parting. One of the most beautiful and suggestive negative descriptions of heaven is in these words, "There shall be no night there" (Rev. 21:25). No literal night; no night of sorrow or disappointments—one long, bright, cloudless day.

4. The associations in heaven will add much to the pleasure and enjoyment of the inhabitants. Here the wheat and tares grow side by side, often in the same family. The pure and good, while on earth, are compelled to see and hear much that annoys. Profane and corrupt language greets their ears on almost every corner. But in heaven all will be pure. Love will reign supreme. Every word, act, thought, and look will be mingled with love. Nothing unholy or unclean shall ever enter there.

The saints of all the ages and the angels will be "familiar companions." This thought should inspire us with holy zeal in the Master's cause. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first born who are enrolled in heaven, and to God the

Judge of all, and to the spirits of just men made perfect" (Heb. 12:22, 23). What a company there will be in heaven. Every being pure and loving. The saints, all immortal, clothed in stainless robes; the angels in their bright and glorious forms—all in the most perfect harmony, all of one mind.

5. Another source of happiness will be the assurance that this state of bliss is to last forever. Here we may be happy for a day, but how soon it is gone. At most it can only continue for a short while. In the midst of life we are in death. Our dearest ones are torn from us, and thus between joys and griefs we make up the measure of our time on earth. But when we are safe in heaven, the conflict of life on earth is over, and now we shall have life forever more. Every saint will know that he is to remain there forever. A garden of fruits and flowers, on which our spiritual nature and gracious tastes will be regaled through an ever-verdant spring and golden summer; a paradise, where lurks no serpent to destroy, and where fruits and flowers shall never fade and droop and die—this is home, this is Father's house.

Dr. Guthrie describes it thus: "A city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose street rushes no tide of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves or burials, without marriages or mournings; a city which glories in having Jesus for its king, angels for its guards, saints for its citizens; whose walls are salvation, and whose gates are praise."

6. The employment will be delightful. If heaven is, and is to be, a place of happiness, then it must be a place of activity. There will be something to do. But whatever the nature of that employment may be, it will be without pain, anxiety, or any sense of weariness. Adoration and praise will be among the important exercises. When John was permitted to see into

the city, he heard some part of the service of the heavenly host. "Holy, holy, holy, is the Lord God, the Almighty, which was and which is." He heard the angels which were about the throne sing, and their number was "ten thousand times ten thousand, and thousands of thousands." Then he heard "the voice of harpers harping with their harps." The saints will join with this innumerable company in the adoration and praise around the throne.

Jesus said to the Father, "That which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory." This will be most delightful employment. Now we see through a glass, darkly; then we shall see as we are seen. The saints will see his glory in *creation, providence,* and *redemption.* Worlds, and systems of worlds, will pass in review before the vision of the saints like a grand panorama, and they will exultingly exclaim, "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages."

There will be an endless variety of pleasures. It may be that saints and angels will visit other worlds. None can tell how vast the universe is. There may be millions of worlds that the astronomers know nothing about. Many of those may be inhabited, and there may be errands of mercy and love to perform. But whatever it is, it will be most delightful. The great center of all their delight will be the presence of the Lord Jesus.

The question is sometimes asked, Where is heaven? If it is a place, it must be located somewhere. The Scriptures do not inform us concerning the location of that "better country." A most reasonable conclusion would be that it is the "center and metropolis of the universe, in which the omnipotent Deity affords a nearer and more immediate view of his perfections and glory." One thing is very clearly expressed in the Word of God, which is that heaven is far away from the earth. Christ "as-

cended far above all the heavens"; that is, above the visible heavens; far above moon and sun—beyond the most distant star seen by the astronomer. This would indicate that heaven is up and distant from this world. "There, amid surrounding worlds and systems, the great Creator of all sits upon his throne, 'high and lifted up.'"

Another question has often been proposed, namely, Will the saints in heaven know each other? It certainly seems most reasonable to conclude that they will. The saints will take with them their conscious identity. Each saint will know that he is himself. It would be about as reasonable to suppose that they will not know themselves as that they will not know each other. But Paul says that we shall know as we are known. Peter, James, and John knew Moses and Elias when they appeared on the mount. Heaven is and will be a place of social enjoyment. But if we may not know each other, much of the social enjoyment will be withheld. We do well to think of heaven as a glorious reality. Loved ones are already there, and are no less intelligent than when they were here. Memory, being a faculty of the soul, will not be destroyed by death. Free from mortality, the powers of the mind will act more freely than while on earth. Knowledge will be increased, not diminished. If in this time-haze we can know each other, surely we shall not know less when the dust and mist of life on earth have passed away. Shall that heaven, so pure and bright, be our eternal home?

CHAPTER XXXVII.

FUTURE STATE OF THE WICKED.

Our knowledge concerning the future destiny of the unregenerate is derived from the language used in the sacred Scriptures. The solemn truth taught is that those who reject Christ, and live and die in sin, will be separated from God and the glory of his power forever. Many learned men have tried to explain this away, but, in spite of all their efforts, the solemn fact remains, "Whatsoever a man soweth, that shall he also reap." This is no more than simple justice. This is a life of probation, and eternal consequences will follow. "He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit, shall of the Spirit reap eternal life." "Say ye of the righteous, that *it shall* be well *with him:* for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be ill with him:* for the reward of his hands shall be given him" (Isa. 3:10, 11). Every candid man must admit that the principle laid down in these scriptures is eternally just. *Every one shall receive according to his works.*

Before introducing any direct testimony from the Scriptures concerning the future destiny of the wicked, we think proper to state: (1) The second coming of Christ is yet future. (2) There will be a manifest distinction of character in the resurrection. (3) There will be a future general judgment. (4) The righteous and the wicked will be separated at the time of the judgment. These four facts are clearly set forth in the Word of God. Men may theorize and philosophize upon the love, mercy, goodness, and forbearance of God until they make themselves believe that God is too good and merciful to punish sin forever and ever. But human theories do not change the

facts of Scripture. That God is good and merciful the Scriptures abundantly teach, but no more abundantly than they teach that he is eternally holy and just. God is omnipotent, but he only exercises this power in harmony with every other attribute and perfection of his nature. If men would consider how exceedingly hateful sin must be in the eyes of an infinitely pure being, they would see a reason for the doctrine of future endless separation from God. If men would consider the price paid for the recovery of man from the dire effects of sin, and then see men deliberately turn away and refuse the offer of salvation, they would see another reason for the doctrine of future endless punishment. Dr. Clarke, in his comment on John 3 : 16, says, "Sin must be an indescribable evil when it required no less a sacrifice to make an atonement for it than God manifest in the flesh." There is but one remedy for sin, and that is "repentance toward God and faith in the Lord Jesus Christ." If this is refused, or neglected, what must be the consequences? If it be said that eternal punishment is too great a penalty to be attached to a short life of sin, we might, with equal propriety, say that eternal life is too great a reward to be attached to a short life of faith and obedience. But such are the conditions upon which eternal things rest. Man is a free moral agent, life and death are set before him, and upon his own choice hangs his eternal destiny.

I. The main point to be established now is that "the punishment of the wicked in the future world will be endless." The terms employed by the sacred writers in relation to the future endless punishment of the wicked are just as strong and direct as can be found in the use of words. Furthermore, the Scriptures do not furnish any evidence that sinners will be saved from sin after death, but they do teach, in unmistakable terms, that their punishment will be as endless as the happiness of the righteous. It is very generally admitted that some men die in

unbelief and sin; and there is not a single text in the Bible that teaches that any man will come to Christ after death. But the Word of God must settle this question. We can give but a few of the many passages bearing on this subject: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). Some men do not believe in Christ; therefore, they shall not have this eternal life. The word *"perish"* is the antithesis of "eternal life." If those who believe in Christ are to receive eternal life, what will those who do not believe in Christ receive? They shall *"perish,"* or, as our Lord elsewhere says, "I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he,* ye shall die in your sins" (John 8:24). Then, in verse 21, he emphatically declares that those who die in their sins cannot come where he is. Christians have always understood that the eternal *life* promised by the Saviour to those who should believe in him means *endless life.* Now, as the word *"perish"* is the antithesis of this *eternal, or endless life,* it cannot mean less than *endless death.* "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46). In this text the word *"eternal"* qualifies the punishment of the wicked, and also qualifies the life of the righteous. If we limit the meaning of the word in one case, we must, for the very same reason, limit it in the other.

The primary meaning of the word αἰώνιον from which the term *"eternal"* is translated is *endless.* The learned lexicographer, Bretschneider, defines it to mean, "That which is *always, forever.*" Schrevelius defines it, *"eternal."* Grover defines it, *"eternal, immortal, perpetual."* Donagon, Greenfield, Liddell, and Scott give it the same meaning.

The word αἰώνιος was uniformly used in the New Testament, when the sacred writers wished to express endless duration. Take a few passages where the word occurs: "What good thing

shall I do, that I may have [αἰώνιον] eternal life?" (Matt. 19: 16.) "He shall receive a hundredfold now in this time, . . . and in the world to come [αἰώνιον] eternal life" (Mark 10:30). "The things which are not seen are [αἰωνία] eternal" (II. Cor. 4:18). "Worketh for us more and more exceedingly an [αἰώνιον] eternal weight of glory" (II. Cor. 4:17). "A house not made with hands, [αἰώνιον] eternal in the heavens" (II. Cor. 5:1). "Into the [αἰώνιον] eternal kingdom of our Lord and Saviour Jesus Christ" (II. Pet. 1:11). In all these passages the word αἰώνιος is used, and is translated eternal and everlasting. These terms, as used in these passages, express endless duration.

If the words "everlasting life" and "eternal life" do not mean *endless life,* then in what terms did either Christ or the apostles promise endless life to any one? This word αἰώνιος is the strongest word used in the New Testament to express the duration of the happiness of the righteous. If we limit the meaning of the word when used in relation to the wicked, we must, for the very same reason, limit it when used in relation to the righteous, so that we shall have neither heaven nor hell beyond this life. If the going away into (αἰώνιον) eternal punishment does not mean endless punishment, then the going into life (αἰώνιον) eternal does not mean endless life. What, then, did our Lord intend to teach? "I have seen," says Dr. Clarke, "the best things that have been written in favor of the final redemption of damned spirits, but I never saw an answer to the argument against that doctrine, drawn from this verse, but that sound learning and criticism should be ashamed to acknowledge. The original word, αἰών is certainly to be taken here in its proper grammatical sense, *continued being, never-ending.*"

"It is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the [αἰώνιον] eternal fire" (Matt. 18:8). "Then shall he say also unto them

on the left hand, Depart from me, ye cursed, into the [αἰώνιον] eternal fire" (Matt. 25:41). Now to show that Christ used the term (αἰώνιον) eternal in the sense of endless duration, we will turn to Mark 9:43-48, where the same eternal fire is spoken of, "If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire, . . . where their worm *dieth not,* and the fire is not quenched." *"Unquenchable fire." The fire that never shall be quenched.* How long will that fire continue which is *"everlasting"?* How long will that fire burn which *never shall be quenched?* How long will that worm live which *"dieth not"?* "But whosoever shall blaspheme against the Holy Spirit hath *never forgiveness,* but is guilty of an [αἰωνίου] eternal sin" (Mark 3:29). In what words could our Lord have more clearly expressed endless duration? "But he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). "But he that disbelieveth shall be condemned" (Mark 16:16). Many do not believe on the Son of God. In these texts our Lord says, They "shall be condemned." To make it, if possible, more emphatic, he says, He "shall not see life," and that the wrath of God *"abideth* on him." If our Lord did not intend to teach the doctrine of future endless punishment, why did he use terms which cannot, without violating the laws of language, be interpreted to mean less than that? "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgement and destruction of ungodly men" (II. Pet. 3:7). Webster defines the word "destruction" to mean *demolition, devastation,* and *ruin.* With this definition of the word "destruction," the meaning of the whole text is simple and clear. (1) There will be a future general judgment. (2) The earth and the elements shall be dissolved by fire. (3) When this great and terrible day of the

Lord shall come, the ungodly shall be overthrown and utterly ruined. If by "the destruction of ungodly men" the apostle does not mean their utter ruin, then words are no index to ideas.

Who, in speaking of the future happiness of the righteous, would employ such language? "A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses: of how much *sorer* punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God; and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing" (Heb. 10:28, 29). To reject the law of Moses was a sin, and those who did it were punished with death. (See Num. 15:30, and Deut. 17:6.) Those who reject Christ shall receive a punishment which is *sorer* than death. Now as there is no punishment in this world which is sorer than death, the punishment that is sorer than death must be after death—in the world to come.

A comparison of words and phrases used by Christ and his apostles concerning the future state of the wicked and righteous may assist us in better understanding this subject:

1. Of the wicked it is said: "These shall go away into eternal punishment." They shall never be forgiven, "neither in this world, nor in that which is to come." "Their worm dieth not," "The fire is not quenched." They "shall not see life." "The wrath of God" shall abide on them. They "shall suffer punishment, even eternal destruction." "Depart from me, ye cursed, into the eternal fire." "Suffering the punishment of eternal fire." "He that disbelieveth shall be condemned." "Ye . . . shall die in your sin: whither I go, ye cannot come." "The smoke of their torment goeth up for ever and ever." They shall receive a punishment which is sorer than death.

2. Concerning the righteous, it is said that they shall have "everlasting life," "eternal life," an "eternal weight of glory," "a house not made with hands, eternal in the heavens."

Now observe that the words used to express the future happiness of the righteous are no stronger than those used to express the future punishment of the wicked. If, when used in relation to the future state of the righteous, they signify endless duration, for the very same reason we must attach the same meaning when used in relation to the future state of the wicked. If Christ and his apostles did not intend to teach the doctrine of future endless punishment, they were very unfortunate in the use of terms.

The Scriptures not only teach the fact of punishment after death, but they also describe something of the nature of that punishment:

1. *It will be endless.* We are approaching a fixed state. After death there is no probation. A soul lost at death will be lost forever. Those who advocate a probation after death do so without any scripture to sustain them. There is not one passage in God's Word that teaches that any soul will come to Christ after death. Abraham said to the rich man, "Between us and you there is a great gulf *fixed,* that they which would pass from hence to you may not be able, and that none may cross over from thence to us" (Luke 16:26). That gulf remains, for it is *"fixed."*

2. *Banishment from God and the glory of his power.* "These shall go away into eternal punishment." "Cast into outer darkness." Whether we understand this to be literal darkness or not, it does not matter; it describes a state of gloom and darkness. It is away from God, heaven, and everything that is pure and good.

3. *A state of remorse.* Memory will not be destroyed. Abraham said to the rich man, "Son, remember," and he did remember. Every lost soul will remember neglected opportunities and slighted mercies.

4. No pang will be keener than the consciousness of being lost—forever lost.

Men may theorize as they choose, but they can never explain away those plain declarations in God's Word concerning the future destiny of the wicked. There is a heaven of endless delights for the good. There is a hell of endless torments for the wicked. The Bible is just as clear on the one as it is on the other. By the same course of argument that you disprove one you will disprove the other. On the doctrine of future endless punishment, Dr. Miley says: "On this question the best scholarship of to-day is in full accord with the historic doctrine of the church. This is a significant fact, and the more so because such accordance is not from any predilection or preference, but simply by constraint of the plain sense of Scripture."

Sin is an infinite evil. Because the act of sinning is finite, we are not thence to conclude that the consequences are finite. That would be "confounding the physical quantity with the moral quality, which amounts to an absurdity." The claims of the law are infinite. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." As long as the soul exists, and eternity endures, this claim will rest upon the soul. The penalty of the law, which is death, is in itself an endless curse. We conclude, therefore, that sin is an infinite evil, (1) because it is committed against a Being of infinite purity, justice, power, and goodness; (2) because it is in violation of infinite obligation; (3) because no being less than the only begotten Son of an infinite God could atone for it; (4) because none but an infinite God can pardon sin.

Inasmuch, therefore, as the obligations to obey the law are eternal, the penalty annexed thereto must be eternal also. If a soul enters the future world loving God with all its powers, it will continue to love him evermore. If a soul enters the future world in sin, it will remain in sin forever. "Whatsoever a man soweth, that shall he also reap." Beyond death there is no pro-

bation. There is not one text in the Bible that teaches that any lost soul will come to Christ after death. When the end of time has come, as come it surely will, then it will be said, "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still" (Rev. 22:11). So it will remain evermore.

Those who think that the endless separation of the wicked from the righteous, in the world to come, is more than justice can require, have not given time for a careful review of the nature and effect of sin. From one sin originated all the evil, misery, and distress of this world. There is not a being, nor a thing, on earth, nor in the earth, which has escaped its poisonous touch. The tendency of sin is forever and eternally downward. Such is its nature and tendency that no less a sacrifice than the sufferings and death of the only begotten and well-beloved Son of God could atone for it. One sin in heaven would make that pure realm like this world. Ample provisions have been made, so that all who will may be saved from the guilt, pollution, and endless consequences of sin. It is not the will of the Father that any of his creatures should be separated from him. Our divine Lord complained of the people because they would not come unto him that they might have life. To be eternally separated from God, and everything that is pure and good, is a matter of choice. *We are free moral agents.*

CHAPTER XXXVIII.

HADES (HELL).

The doctrine of a future state of retribution is no new theory. "Ancient and modern heathen, the Jews and Mohammedans, believe in a future state of retribution; it is not therefore a sentiment peculiar to Christianity." We could form no conception of a religion that rejected the doctrine of future rewards and punishments. A religion without any requirements is no religion at all. And to require intelligent beings to discharge certain duties, and then inform them that it will make no possible difference in the end whether they obey or not, is contrary to reason and justice. Beyond this life there must be a heaven for the good and a *hades* (hell) for the bad. If this is not true, then this life is not a probation, and all the requirements of the gospel are meaningless.

Concerning the place of future punishment, there are four distinct words in the Hebrew and Greek Scriptures which, in the common version are translated *hell.* These are *Sheol, Hades, Tartarus, Gehenna.*

Hades. This word occurs eleven times in the New Testament. (Ten times in our common version it is translated *hell,* and once it is rendered *grave.*) *Hades* signifies the unseen, or invisible world of departed spirits in general, "without any distinction, in ordinary cases, between the good and the bad." Any special meaning given to it must be determined by the connection in which it occurs.

It is generally allowed that *Hades* of the New Testament is the equivalent of *Sheol* of the Old Testament, and signifies the grave, unseen, or invisible world of departed spirits in general. Admitting that the words were most generally used in this sense,

it does not follow that they were never used in any other sense. The word "heaven" does not always mean the final home of the saints; are we thence to conclude that it was never used in that sense?

Now, while it is freely admitted that *Sheol* of the Old Testament and *Hades* of the New Testament were used to signify the place of departed spirits in general, without any distinction of character, it is also true that they were sometimes used in such connection as would not justify any such interpretation.

Take the word *Sheol* of the Old Testament: "The wicked shall return to *Sheol,* even all the nations that forget God" (Ps. 9:17). If *Sheol* in this text signifies nothing more than the grave, or place of departed spirits in general, then nothing more is threatened to the wicked than will befall the righteous. Both will die, and go into the grave, or unseen world. Why say to the wicked that they shall return to *Sheol* when all must go there, whether they are wicked or righteous? On the assumption that *Sheol* means nothing more than the grave, or unseen world, this text is absolutely without any force whatever.

Hades. Take the case of the rich man and Lazarus: "And in *Hades* [hell] he lifted up his eyes, being in torments" (Luke 16:23). If it be said that this is only a parable, the force of the argument is not in any sense weakened. If it is a parable, it is based upon a fact, or a possible fact. It had occurred, or it might occur; if not, then the Saviour was guilty of employing fiction. But Jesus never resorted to fiction. Every parable was based upon a fact or a possible fact. The language is too emphatic for fiction. "*There was* a certain rich man." He had lived, died, was buried. "And in *Hades* he lifted up his eyes." Now observe that the lifting up of his eyes and being in *torments* were after he was dead and buried. A man dead and buried could hardly be supposed to lift up his eyes and talk in the grave. From the emphatic words of Christ in this history

it is perfectly clear that, while the word *Hades* was often used to signify the grave, or invisible world, it was also used to signify a place and condition of suffering beyond the grave.

Four things are particularly taught in the account given of the rich man and Lazarus: First, the soul has a conscious existence after the death of the body. Second, heaven and *Hades* (hell) lie beyond the grave. Third, that men form characters in this world which will fit them for one or the other of those worlds beyond. Fourth, the saved will be saved forever, and the lost will be lost forever. The impassable gulf is *"fixed."*

Gehenna. This word is compounded of two Hebrew words, *Ge Hinnom;* that is, "the valley of Hinnom." In the New Testament it is called *Gehenna.* This word occurs twelve times in the New Testament. Among the Jews the Valley of Hinnom was considered an emblem of *Hades.* And our Saviour, in addressing them, evidently used it in this sense. In arriving at the meaning of any generic term, we must not only take the definition of the word, but it must be such a definition as will agree with the context. This general rule should be observed in determining the meaning of all generic words. Because the word *Gehenna* literally signified the valley of Hinnom, we are not thence to conclude that it was never used in any other sense. The proper meaning must be determined by the connection in which it is used. The original meaning of the word "paradise" is, "a place inclosed for pleasure and delight." In the Old Testament, it is used in reference to the Garden of Eden. In the New Testament it is used as another name for heaven. (Luke 23:43; II. Cor. 12:4; Rev. 2:7.) If, because the word *Gehenna* literally signifies the valley of Hinnom, it never means anything else, then Paradise never means anything else than the Garden of Eden, or a place on earth inclosed for pleasure and delight.

We will examine a few passages where the word *Gehenna*

occurs, to show that it was used by our Saviour to signify something very different from the valley of Hinnom. It was used when addressing the Jews, who believed in a place of punishment after death: "And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [*Gehenna*]" (Matt. 10:28). "And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you which ye shall fear: Fear him, which after he hath killed hath power to cast into hell [*Gehenna*]; yea, I say unto you, Fear him" (Luke 12:4, 5).

In these passages several important truths are clearly set forth: (1) The body and soul are distinct from each other. Men may kill the body, but cannot kill the soul. (2) In this *Gehenna* (hell) both soul and body are to be cast. (3) The term "soul" cannot mean the life, for in killing the body the life is destroyed. Our Lord says that men cannot kill the soul. (4) Those who killed the body might cast it into the valley of Hinnom, but God only had power to cast both soul and body into hell (*Gehenna*). (5) It is affirmed that those who kill the body have no more that they can do.

God can kill the body, but they were not to fear him on this account. "Fear him which *after he hath killed, hath power to cast into hell.*" They were to fear God for what he was able to do after the death of the body. If by *Gehenna* nothing more is meant than the valley of Hinnom, then the literal meaning of these texts would be this: It is no great matter to die, but a most dreadful thing to have the dead body cast into the valley of Hinnom. Such a rendering of the sacred Word amounts to a perversion.

The soul, which our Lord plainly teaches is distinct from the body, could not be cast into the valley of Hinnom. If it should be urged that the soul means the life, nothing is gained in the

argument, for the life is destroyed when the body is killed, and this casting into *Gehenna* (hell) is after the life of the body is destroyed. Furthermore, there were no elements of suffering for the soul in that valley. There is no law of language by which these passages can be explained to mean nothing more than the valley of Hinnom.

We invite special attention to another passage, "And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell [*Gehenna*]" (Matt. 5:29). In Mark 9:43-48, this discourse is more fully reported. The cutting off of the hand and plucking out of the eye is urged, because our Saviour says it were more profitable to part with these than to be cast into hell (*Gehenna*). Then Christ adds, "Into the unquenchable fire." Again, he adds, "Where their worm dieth not."

Now observe that this casting into hell (*Gehenna*) fire is all to take place after the death of the body. The right eye and the right hand evidently had reference to some sins that were dear to the heart, and our Saviour is urging them to cut them off. If they are as dear as the eye or hand, better part with them than to be cast into hell. But suppose we take the text in a literal sense, and say nothing was meant but the valley of Hinnom. Then we submit the following questions: (1) What right or authority had Christ to threaten them with being cast into the valley of Hinnom? (2) Was there any law or usage that required persons to be cast into that valley who refused to have their right eye plucked out and their right hand cut off? (3) Have these passages any force now? The fire has long since gone out in the valley of Hinnom and the worms have long since died. But the *Gehenna* of which Christ spake was to continue—the fire never shall be quenched, and "their worm dieth not," so that, if our Lord meant nothing more than the

valley of Hinnom, he asserted what is not, and cannot, be true. The fire has been quenched and the worms have died. Then, too, all those passages which threaten men with hell-fire are without any force at this time. When the fire in the valley went out Christ's words died.

If there is no place of punishment after death, how are we to account for the language used by Christ and his apostles? Did they intend to deceive the people? The people, generally, believed in future rewards and punishments. They believed in a heaven and hell beyond the grave; and the words of Christ and his apostles would confirm them in that belief. However unwelcome it may be to the unsaved, it is nevertheless true that the only reasonable construction that can be put upon the language of Christ and his apostles is that beyond this world, and after death, there is a heaven of endless joy for the righteous, and a hell of endless torments for the wicked. "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46).

By the same course of argument that we explain away the doctrine of a future place and state of endless punishment we explain away the doctrine of a future place and state of endless happiness. If men better understood the heinous nature of sin, and how exceedingly offensive it must be to a Being of infinite and absolute purity, they would see the justice and reasonableness of an endless separation between the righteous and wicked. Man is a free moral agent. If he will, he can go to the home of the good. If he will, he can go to the abode of the lost, "for whatsoever a man soweth, that shall he also reap."

CHAPTER XXXIX.

CHURCH GOVERNMENT.

The question to be particularly considered in this chapter is as to whether or not any form of church government is represented in the Scriptures. We shall assume that while no form of government in detail is set forth, yet the general principles, both for the organization and government of the visible church, are given. Man is constituted for society—for fellowship; and in order to the full development of these elements in his nature, there must be organization under certain rules and regulations. Organization and order mutually imply each other, and these necessarily imply rules and regulations.

Because every minute detail of church government is not given in the New Testament, some conclude that no principles at all are furnished. Others mistake by not discriminating between the *general invisible* church and a visible local church. "There is clearly a distinction between *the* church of Christ and *a* church of Christ." The church of Christ includes all the people of God, of every age, in heaven and in earth. A church of Christ is an organization, or association, of Christian persons under certain rules and regulations, and visible to the world around. The church at Ephesus was a church of Christ, so was the church at Jerusalem; but neither was *the* church of Christ, to the exclusion of the other. So now the Methodist denomination is a church of Christ, so the Presbyterian, but neither is *the* church of Christ, to the exclusion of all others.

We will state a few of the arguments which may be used in favor of a visible church organization; also, point out some of the general principles of church law contained in the Holy Scriptures. It should be remembered that "the principles essential to the organization and government of the Christian

church, and the articles of faith essential to salvation, are few in number and simple and comprehensive in character."

I. The church under both dispensations is the same church. Upon this, Mr. Watson says: "The Christian church is not another church, but the very same that it was before the coming of Christ, having the same faith with it, and interested in the same covenant. Great alterations, indeed, were made in the outward state and condition of the church by the coming of the Messiah, . . . but none of these things, nor the whole collectively, did make such an alteration in the church, but that it was the same. The olive-tree was the same, only branches were broken off, and others grafted into it."

II. Government and form mutually imply each other. The church of God, organized and made public in the family of Abraham, had a form of church government. Specific instructions were given to the church of God under the law. Their sacrifices, how and by whom to be offered, their feasts and their fasts—indeed, every minute particular was given through Moses by divine authority. If, then, the church, under the former dispensation, had a form of government, is it not most reasonable to conclude that the same church, continued under another dispensation, should have laid down some general principles of government? There must be some general rules—some form of government. Persons are to be received into fellowship and excluded from such fellowship. Then, there must be rational and Christian fellowship. There must be some regulation by which the Christian people can meet for public worship; there must be some rules for administering the ordinances of the church. So, from every side, we are advised of the necessity of a form of church government. The evangelization of the world is clearly the mission of the church, and to accomplish this end there must be an organization, because the instrumental agencies for its accomplishment are not else possible.

III. We must take one of two positions, either the church was to cease altogether when Christ came, or else some general principles were laid down for her government. It cannot be called in question that a form of government is essential to the very existence of an organization, or association. Under the law, the church of God was an organized body, placed under a form of government by divine appointment. Now, "if there be no church government laid down in the New Testament as of divine authority, then it follows that the New Testament church is under no government whatever, or under a government of human origin and authority." If under the law of types and shadows a form of government was laid down by divine authority, are we to expect less when all these have been superseded by the coming of the grand antitype?

IV. The language employed by the prophets concerning Christ, and his peaceful reign on earth, imply an organization and form of government: "Behold, a king shall reign in righteousness, and princes shall rule in judgement" (Isa. 32:1). "And in the days of those kings shall the God of heaven set up a kingdom" (Dan. 2:44). *"A king shall reign." A kingdom shall be set up.* Can all this be without any form of government? Daniel says that this kingdom is set up by the God of heaven, thus teaching that it is by divine authority. All predictions of the prophets concerning the coming and work of the Messiah imply order, and there can be no such thing as order without some form of government. This may apply to civil as well as ecclesiastical matters.

But we will turn to the New Testament and see if we can find any evidence of a form of church government. It is not pretended that every minute detail is specifically laid down; it is only claimed that the general principles of government are prescribed.

1. We observe that the Christian church is an institution,

organized for certain purposes. The great object is the general diffusion of knowledge; the elevation and ultimate salvation of mankind. Contemplating the prescribed work of the church, as clearly set forth in the Holy Scriptures, it is impossible to conceive how it can be accomplished without a visible organization; and there can be no visible organization without some form of government. It should be observed that a simple form of government does not necessarily imply a written creed; it may exist in an oral form. In all forms of government, however, whether civil or ecclesiastical, it is certainly better that it should be in writing. This, in a large measure, will prevent disputes concerning the form of government. Still, that in itself is not essential to the existence of a form of government. Some who set themselves against all forms of church government because they are written seem not to understand that rules and regulations may, and often do, exist orally. The oral rule is just as much a rule as though it had been written a thousand times. But, we say, it were better for each denomination that the articles of faith and form of government be in writing.

2. Public worship and Christian fellowship, as set forth and required in the New Testament, plainly teach that there must be some general rules—some order—some form of government. The time and place for public worship must be agreed upon. "Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh" (Heb. 10:25). This is a command to meet together for worship. To comply with this requirement there must be a visible organization, and there must be an agreement as to time and place. If there is to be no form of government, either written or oral, how is public worship to be maintained?

3. A form of church government is implied in the great

commission, "Preach the gospel to the whole creation." Concert of action is a necessity, as discovered in the light of this commission; and there can be no concert of action in spreading the gospel without a visible organization, and a visible organization implies and includes a form of government. "And how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15.) A minister must have a divine mission—called of God; he must have authority and unction from God, but he must be sent, and this implies some one to send. Who shall do this? There can be but one answer, namely, the church. To send a preacher to the heathen implies more than for some one to say, Go. He must be sustained in his work. By whom? The church. Now all this implies order —concert of action and a form of government.

We are not contending for any particular form of church government; we only hold that the church, as set forth in the Holy Scriptures, has a visible organization, and that the general principles for the government of the church are clearly laid down. From the teachings and practice of the apostles we learn that they had their times and places for public worship; officers were appointed, and the ordinances were administered. Concerning the minute details of church government, which are not essential to great principles, Christians are left to their own judgment, and *yet not so as to adopt any rule, or law, that will in any wise conflict with those fundamental principles laid down by divine authority.* Any law or rule laid down by any body of Christians that will conflict with the teachings or spirit of the gospel of Christ is wrong, and will tend only to evil.

4. The acts and instructions of the apostles concerning the reception and rejection of persons prove an organization, with certain discretionary power upon the part of the church. "They then that received his word were baptized: and there were

added *unto them* in that day about three thousand souls" (Acts 2:41). Here there was an actual addition, which implies a visible organization, with some form of recognition.

A person may be a member of the general invisible church before he becomes a member of the visible church. Whenever a man is truly converted he is at once, by the spirit of adoption, made a member of God's spiritual family. This, we think, is clearly shown in the case of Paul himself. (Acts 9:26-36.) He came to Jerusalem and essayed to join himself to the disciples, but they would not receive him until Barnabas testified in his behalf. Paul was a Christian, and had been made a member of the general invisible church before he reached Jerusalem, but the disciples demanded proof. This shows that the infant apostolic church had discretionary power to receive or reject persons; and all this is evidence of a visible organization and a form of government.

In further proof of the position assumed we will give the direction of the Lord himself: "And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican" (Matt. 18:15-18). This is a general order, and is a direct proof of a visible organization and a definite form of government. What is meant by "telling it unto the church," if the church has no visible organization and no form of government?

In Rom. 14:1; Titus 3:10; and II. John 10, instructions and directions are given concerning the rejection of persons from fellowship. To receive persons into fellowship, or to reject them, implies discretionary power, and whenever such

power is exercised, there must be some form of visible organization. So that "the directions given by Christ and the apostles imply the existence of real, visible Christian organization, possessing the power of moral discipline over their own members."

The general principles for the government of the church being clearly set forth by Christ and his apostles, the minute details can be safely left to the judgment of Christians, only so that no rule or law be adopted that will conflict with those general principles. A careful study of the Word of God will enable enlightened Christian men to adopt rules and regulations that will not only not conflict with those general principles, but be in the most perfect harmony with them.

Concerning any particular form of church government, our limits would not permit us to discuss that question to any considerable length. There are five leading views held among professed Christians respecting the rightful authority of the visible church: (1) The Catholics hold that the supreme authority is with the Pope; (2) the Congregationalists hold that it rests in each congregation; (3) the Episcopalians hold that the supreme authority rests with a superior order in the ministry; (4) Presbyterians hold that it rests with the ministers and lay members jointly; (5) the Methodists hold that it is vested mainly in the ordained elders of the church.

As already stated, the Scriptures contain the general principles of church government and moral discipline, but they do not, in detail, prescribe any form. It may be well, in this connection, to give the opinions of a few leading divines on this question. Mr. Watson, adopting the language of Bishop Tomline, says: "As it has not pleased our Almighty Father to prescribe any particular form of government for the security of temporal comforts to his rational creatures, so neither has he prescribed any particular form of ecclesiastical polity as absolutely necessary to the attainment of eternal happiness. Thus

the gospel only lays down general principles, and leaves the application of them to men as free agents."

Dr. Bangs says, "No specific form of church government is prescribed in the Scriptures, and it is, therefore, left to the discretion of the church to regulate these matters as the exigencies of time, place, and circumstances shall dictate to be most expedient, always avoiding any and everything which God has prohibited."

Bishop Emory says, "No form of polity can plead such an exclusive charter as that phrase, 'divine right,' in its present acceptation, is understood to imply."

Dr. Low says, "No certain form of government is prescribed in the Word, only general rules laid down for it."

Bishop Bridges says, "God hath not expressed the form of church government, at least not so as to bind us to it."

Mr. Wesley says: "As to my own judgment, I still believe the Episcopal form of church government to be scriptural and apostolic. I mean well agreeing with the practice and writings of the apostles. But that it is prescribed in Scripture, I do not believe."

Dr. Miley says: "The question of chief importance is the adaptation of the polity to the attainment of the spiritual end for which the church is constituted. This should always be a determining principle. The principle means that the constitution of a polity is left to the discretion of the church; but it also means that the construction must be made in the light of her mission, and with a view to its very best accomplishment. The discretionary power of the church . . . appears in the light of three facts: (1) The church must have a polity; (2) there is no divinely ordered polity; (3) consequently it is left to the church, and to each church rightfully existing as such, to determine her own polity."

With these authors we fully agree. No definite form of

church government is prescribed—only general principles are given, leaving the application of those principles to Christian men to be applied as the exigencies of the time, place, and circumstances should dictate to be most expedient.

From a careful review of the whole question, we conclude that it is nearest in harmony with the practice and writings of the apostles to say that the authority in the visible church is vested in the *ministry* and *laity taken together*.

In the apostolic church, as in all evangelical churches now, the laity bears no inconsiderable portion of the responsibility. Of necessity they must fill many offices in the church. Each local church must have its elders, or deacons, or leaders. On the reception and rejection of members they must act. The means to sustain and extend the work of the church must come mostly from the laity. It may be, and indeed is, a question as to the extent of the authority of the laity. Shall it be confined to the local church, or may it be extended to the executive department of the church, and, still farther, may it be extended so as to include the judicial and legislative departments of the church? Upon these questions the Scriptures are not explicit. But taking what the New Testament gives as the basis of church government, it would seem to be most in harmony with the spirit and usage of the apostolic church that laymen should have something to say and do in each and every department of church work. It is our opinion that the form of government in the New Testament church was not exclusively Episcopal, Presbyterian, or Congregational, but a combination of certain elements of all.

So far as we are able to judge, the rules and regulations in the church during the time of the apostles were comparatively few and simple. They had their regular times and places for public worship; the ordinances were properly administered; and the necessary officers were appointed or elected. Every-

thing appears to have been "done decently and in order." The apostolic practice under the law of Christ should be accepted as a divine model of church government. It is so broad that all the *necessary* details of church polity may be builded upon it.

While the exigencies of the times in the early history of the church may not have required as many rules as at this day, yet it must be apparent to thoughtful persons that the tendency now is to over-legislation. Too much machinery is a hindrance rather than a help. We have in various denominations organizations within organizations, rules and regulations that require much of the time of ministers and certain of the laymen to carry out. Almost everything must be legislated into, or out of, the church. Rules and regulations must be laid down for everything, leaving little or nothing to the judgment of the local congregation or the consciences of the people. With the increase of machinery there needs to be a corresponding increase of spirituality. Needful and helpful as rules and regulations are, none of them, nor all of them together, will answer as a substitute for spiritual power in the visible church of Christ.

CHAPTER XL.

THE MINISTRY.

The gospel ministry is of divine origin. It was ordained for the purpose of instructing mankind in the principles and knowledge of the Holy Scriptures. Christ ordained three grand repositories of his truth; namely, the written Word, the hearts of his disciples, and the living ministry, neither of which can be set aside or rejected. These three are in exact harmony with each other. The ministry is a permanent institution—as much so as the church itself. It is an essential element in the life and perpetuity of the church. The Mosaic, and, indeed, the patriarchal ages, had their divinely authorized teachers. In the Old Testament times, there were teachers, preachers, priests, and prophets. The church of God, in its organization and economy, is an institution complete in all its parts. This includes teachers, which, according to Christ's arrangement, pertains preeminently to a living and perpetual ministry.

Dr. Miley says: "Every religion has a ministry. In Judaism there was a divinely-appointed order for conducting the religious services. In the founding of Christianity, our Lord instituted a ministry, and clearly with the purpose of its perpetuation in the church. 'And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.' The functions of the ministry must ever constitute a distinct class in the Christian church. The divine vocation of those who are properly admitted to this sacred office must itself determine such distinction."

When Jesus Christ entered upon his public ministry, he ap-

pointed twelve apostles, who were to be witnesses of what he said and did. They were commissioned to go out and preach "the gospel to the whole creation," "make disciples of all the nations." Thus Christianity was established by the appointment of religious teachers, with arrangements for the increase of their number as the work should enlarge, and for supplying their places as they should be taken out of the world.

Paul's instruction to Timothy clearly shows that the institution of the gospel ministry was to be perpetuated: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II. Tim. 2:2). The doctrines which he had preached in the presence of many witnesses were to be committed to faithful men, not to be hid away in their hearts, but that they might teach them to others; and in this way the truth was to be preserved and perpetuated in the church. This was God's plan from the beginning. Through all the ages there stood in his place the living teacher.

As long as there are men to instruct, there must be instructors, or teachers. This is certainly very clearly set forth in the Word of God: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:13-15). That Paul had reference to the perpetuity of the ministry there is no reason to doubt, for he immediately adds a quotation from Isaiah, "How beautiful are the feet of them that bring glad tidings of good things." The gospel must be preached. To whom? Jesus said to the whole world —to every creature. By whom is this gospel to be preached? By those who are sent—divinely authorized. From whom does this authority proceed? A most comprehensive answer

to this last question may be found in Eph. 4:11, 12. Paul declares, "He [Christ] gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ." The condition of the world, and the nature of ministerial work, clearly imply two things: (1) It is to be perpetual. Both the church and the world demand this. (2) A divinely-appointed ministry —that is, men called of God to do this work. "None can effectually preach unless he have a divine mission, for how shall they preach except they be sent?"—"called of God." "The matter must come from God, and the person who proclaims it must have both authority and unction from on high."

In olden times, "men spake from God, being moved by the Holy Ghost" (II. Pet. 1:21). So now, men are inwardly moved by the same Holy Ghost to take upon them the office of the ministry. The question is not whether God could have appointed other means by which to accomplish the end. The matter for us to understand is what the will of the Lord is. Whatever plan he has authorized is the best. And so far as the Father has been pleased to make known his will to us, it is that a living ministry is his chosen instrumentality of saving the world. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe" (I. Cor. 1:21). The office of a minister is one of solemn responsibility. To be called of God to go out into the world as a teacher of divine things is, beyond all doubt, the highest and most responsible office a man can hold on earth.

We find in the New Testament a number of terms used and applied to ministers and officers in the church, such as *elders, bishops, apostles, prophets, presbyters, deacons, pastors, evangelists,* and *teachers.* Because these different terms are em-

ployed, we are not thence to conclude that they signify as many different orders in the ministry, nor even as many offices to be filled by as many different persons. Some of the offices indicated by the different terms may meet in one person. Every true minister of Jesus Christ is an *apostle,* a teacher, and a prophet. He may also be an elder, a pastor, and a bishop.

It will be proper, in this connection, to call attention to *ministerial parity.* While there are many offices to be filled in the church of Christ, there is but one order in the ministry, namely, that of *elder.* Bishops and elders are one and the same order. Whatever difference there may be in the work they perform relates to office, and not to different order. The terms "elder" and "bishop" are applied to the same person, as will be seen by reference to the Scriptures:

"That thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge; if any man is blameless. . . . For the bishop must be blameless, as God's steward" (Tit. 1:5-7). Dr. Clarke says, "It appears that those who were called elders in the fifth verse are the same as those termed bishops in the seventh verse." He further says, "We have many proofs that bishops and elders were of the same order in the apostolic church."

In Acts 20:17, 28, we find that those who were called elders in the seventeenth verse were called bishops, or overseers, in the twenty-eighth verse. Peter spoke of himself as an elder (I. Pet. 5:1), showing thereby that an elder is the highest order in the Christian ministry.

Concerning the qualifications of a bishop, they are the same as that of an elder: "The bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, . . . not a novice. . . . More-

over he must have good testimony from them that are without" (I. Tim. 3:2-7). Now turn to Titus 1:5-9, where the same in substance is required of an elder. Those called elders in verse five are called bishops in verse seven. The same duties, as well as the same qualifications, are required of all ministers. In I. Tim. 3:2-5, it is said that a bishop must be "one that ruleth well his own house." Otherwise "how shall he take care of the church?" In I. Tim. 5:17, it is expressly said, "Let the elders that rule well be counted worthy of double honour." In these places ruling is as expressly assigned to elders as to bishops. So we see that the terms "bishops" and "elders" are used interchangeably in the New Testament.

The great commission, given in Matt. 28:19, 20, is the same to all ministers, extending through all time, and including all countries. Thus throughout the New Testament the same duties are assigned to an elder as to a bishop. For the reason herein given we conclude that there is properly but one order of ministers recognized in the apostolic church. Whatever distinction in name or work there may be, or seem to be, relates to office, and not to an order. The claim for apostolic succession is without divine authority. So far, then, as *order* is concerned, we claim but one order, and that the terms "bishop," "elder," and "presbyter" relate to the same order.

Ordination. Various views concerning the ordination of persons for the ministry are entertained. While it may be true that no particular form of ordination is prescribed in the New Testament, it is clearly shown that some formal setting apart to the ministry was practiced in the apostolic church. Paul's instruction to Titus indicates the formal setting apart of certain persons, "Appoint [ordain] elders in every city" (Titus 1:5). The same instruction was given to Timothy. (I. Tim. 3:1-7.) They were not to ordain every man in the church. They were to ordain only such as had the necessary qualifica-

tions. He must be blameless as the steward of God. He must "be able both to exhort in the sound doctrine, and to convict the gainsayer." Timothy himself was ordained, or set apart by the laying on of hands. (I. Tim. 4:14; II. Tim. 1:6.) Christ "appointed [ordained] twelve that they might be with him, and that he might send them forth to preach" (Mark 3:14). From these, and other scriptures, it seems that devout persons who had proven themselves worthy men of God, sober, just, holy, patient, and of good report, were ordained—solemnly set apart to the work of the ministry. Both Benson and Clarke, in their comments on I. Tim. 3:1-7, and Titus 1:5-9, say that the elders thus ordained were pastors, and that no church was "properly organized" until a regular pastor was placed over it.

We do not insist on any particular form of ordination; we only insist that the Word of God does teach some formal setting apart to the office of the ministry. Inasmuch as Timothy was ordained by the laying on of hands, and inasmuch as Timothy and Titus, who were persons in office, were instructed to ordain elders, and not to lay hands suddenly on any man, we have good reason to believe that the apostolic form of ordination was by the laying on of hands. The primitive Christians very generally held this view. "There is scarcely a single ecclesiastical writer that does not expressly mention ordination as the work of the elders. Dr. Pope says: "The elders were set apart by imposition of hands. . . . They were one order. Presbyters and bishops are, in the New Testament, names used interchangeably of the same office."

We wish to add a few thoughts concerning ministers and their work. To be a minister of the gospel of Jesus Christ, and do the work implied therein, not only includes a great deal, but it is beyond all doubt the highest office ever filled by man. We can form some idea of the dignity of this office if we turn to the language of Paul, "We are ambassadors therefore on behalf of

Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God" (II. Cor. 5:20). Every true minister is an "ambassador for Christ," and in Christ's stead he is earnestly to beseech the people to be reconciled to God.

1. *A minister must be a good man.* He should know by personal experience that he has been born again. Paul had such an experience—the witness of the Spirit that he was in Christ.

2. *He should be a holy man.* "Be ye clean, ye that bear the vessels of the Lord" (Isa. 52:11). A man cannot properly minister in holy things who is not himself holy. "Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

3. *He should give himself wholly to the one work.* "But we will continue stedfastly in prayer, and in the ministry of the word" (Acts 6:4). The nature of the ministerial work is such that it demands the whole man—time, talent, head, heart, soul, and body. No man can do the work of a minister as it ought to be done who does not give himself wholly to it.

4. *A minister should be a man of prayer.* The disciples said, "We will continue stedfastly in prayer." Dr. Clarke says, "A minister who does not pray much studies in vain." Those who pray most succeed best. Those who have accomplished most for Christ have been men of mighty prayer.

5. *He must have the presence and help of the Holy Spirit.* The nature of the work is such that, without divine help, souls will not be saved. The Word must be quickened and carried to the heart by the Holy Spirit. The Word of God is called the "sword of the Spirit," and, under his quickening power, it becomes "sharper than any two-edged sword." Jesus said that the Holy Ghost, when he is come, "shall not speak from him-

self; . . . he shall take of mine, and he shall declare it unto you." The work of the Holy Spirit is to quicken the Word and reveal Christ to the heart. Without the direct help of this blessed agent, nothing will be accomplished.

6. *A minister should be diligent in study.* "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II. Tim. 2:15). Study to cultivate the mind and heart. Study so as to understand the great truths of the gospel. Study so as to be able rightly to divide the word of truth. A teacher, to be successful, must know what and how to teach. God will help those that help themselves. God despises a sluggard, no matter if he is called a minister. Those who can should seek the advantage of an education, both in our classical and theological schools. We have men of large usefulness in the ministry who never had such advantages, but it is worthy of note that the more intelligent of these self-made men are in favor of classical and theological schools. Education is a powerful means under God for advancing the kingdom of Christ. Young men, called and sent by the Holy Spirit of God, will only be the better prepared for the work by a careful training in Christian colleges and seminaries. Only, let everything be done to the glory of God.

Lest we might not be well understood, it may be well to state: (1) God calls whomsoever he will. (2) Many unlearned men have been called, whom God has used with great advantage to his church. (3) He will call many more of that class for future service. (4) All cannot avail themselves of the advantages of a classical and theological training in the schools. (5) Let all such use the means within their reach with all diligence, and thus prepare themselves for efficient work. (6) Above everything else, let the learned and the unlearned seek for the endowment of the Holy Spirit. For this there is no substitute.

7. *A minister should be zealous.* Paul says that he should

be "instant in season, and out of season." To succeed, he must be in earnest. "An idle, frigid, indifferent minister is a pest to society, a disgrace to his profession, an injury to the church, and offensive to God himself." It requires earnest, persevering work to win souls to Christ. Concerning Christ, it is said, "The zeal of thine house hath eaten me up." This, in no small degree, is the heart experience of every true minister of Jesus Christ. Their strong desire to see the cause of Christ prosper absorbs and consumes everything else.

8. *A minister should be humble.* The great Teacher himself was a pattern of humility. It shone out all through his life. "Have this mind in you, which was also in Christ Jesus." A foppish person should never enter the pulpit in the name of a minister. Humility, meekness, and zeal are graces that beautifully blend together in the character of a true minister of Jesus Christ. Matthew Henry said, "I would think it a greater happiness to gain one soul to Christ than mountains of gold to myself." Doddridge, in writing to a friend, said, "I long for the conversion of souls more sensibly than for anything beside." John Smith, that great Wesleyan preacher, said: "I am a broken-hearted man; not for myself, but on account of others. God has given me such a sight of the value of precious souls that I cannot live if souls are not saved." Some ministers may smile in reading such experiences of zeal and heart-earnestness, but what man divinely called to the ministry, who considers the priceless value of souls, can be indifferent as to whether or not they are saved?

Paul's charge to Timothy will be a fit closing of this part of this chapter: "I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. . . . But be thou sober in all

things, suffer hardship, do the work of an evangelist, *fulfil thy ministry*" (II. Tim. 4: 1-5).

Pastoral work.

While preaching the word stands first in order, the pastoral work is so intimately connected with it that they cannot well be separated. "The pastoral work is the personal application of the pulpit ministry to the proper individualities of the people." A minister is not only a teacher, an ambassador and messenger, but a watchman and shepherd as well. All these combine in the one office. As a watchman, he must not only watch *for* souls, but he must watch *over* souls. As a shepherd, he must not only feed the flock, but must go before and lead them. As far as it is possible he should know the condition of each member of his flock. Paul said to the pastors, "Take heed unto yourselves, and to *all* the flock, in the which the Holy Ghost hath made you overseers." Be *prudent* and *faithful,* in the work to which you have been divinely commissioned. If a minister be faithful, he deceives not others; and if he is prudent, he is not apt to deceive himself."

A minister who imagines that his work is all done in the pulpit has but an imperfect conception of what belongs to his office. He does not understand what is implied and included in the offices of watchman and shepherd. "The pastor and preacher combine to form the completeness of the sacred office." While we would not detract a single iota from the importance of preaching the word, yet we insist upon it that the pulpit "derives much of its power from connection with the pastoral work." The science of pastoral theology, which relates to the practical duties of the ministerial office, should be studied with as much care as any branch in the whole system of theology. We have many able ministers, but the number of good pastors is not nearly so great. One of the main causes of ministerial inefficiency is that the pastoral work is not more intimately con-

nected with the pulpit ministrations. Paul, in I. Cor. 4:15, says, "For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers." So the church to-day is fairly well supplied with teachers, but the crying need is for more pastors.

A minister should not only study to prepare *a* discourse, but to prepare such a discourse as will feed the flock; and, in order to do this successfully, he must know the needs of his people. And even then there are cases which "cannot, in all their minute and diversified forms, be fully treated in the pulpit." Here arises one of the necessities for pastoral work. He must go among his people, and, so far as possible, form the personal acquaintance of each member of his congregation, and their condition spiritually. Some may be growing careless and formal; some may be under manifold temptations, while others may be depressed, owing to disappointments, losses, or bereavements. All such need the personal counsel, direction, and sympathy of the pastor. Pastors gain much by reading and studying good books; but *he who makes his congregation a book* and studies it with care will gather more material for the pulpit than what he obtains from any book, except the Bible.

The pastoral work, to be efficient, must be carried forward with great prudence. The very appearance of partiality must be guarded against. One soul is worth just as much as another. Jesus gave himself for all. The redemption price of one soul was the same as another. "God is no respecter of persons," and it ill becomes a minister of the gospel to show any degree of favoritism among his people. "He must shew himself equally the friend, the father, the pastor of all, without preferring one above another, doing nothing by partiality." The richest faith is sometimes found in the poorest hovels. The importance of the pastoral work, if prudently carried forward, can scarcely be overestimated. Both pastor and people share in its benefits. In

going among his people he will gain their confidence, and will become acquainted with their trials and difficulties, and can give counsel and advice such as he could not give from the pulpit. There is often a great lack of sympathy between the pastor and his people, which is largely due to the neglect of pastoral work. There are instances not a few where the pastor and most of his people are comparative strangers to each other. How can such a pastor feed his flock, when he knows so little about their actual needs? Our Lord shows the relation of a good shepherd to his people: (1) "He *goeth* before them." (2) He *"leadeth* them out." (3) "He calleth his own sheep *by name."* (John 10: 1-5.) No one can estimate the moral strength of a congregation where the sympathy and good will of the pastor and his people are mutual, and the only way to create and maintain sympathy and good will is by pastoral work.

It may be a question with some as to the extent of the pastoral intercourse. Should it be confined to the members of the church? We think not. So far as time and strength will permit, those outside of the pale of the church should be called upon, especially those who attend the public services in the sanctuary. Many souls have been won to Christ in this manner.

So far as possible, the pastoral work should be reduced to a system. It will not do to leave it to the caprice of the moment, nor to be set aside by worldly interruptions. "Fixed hours of the day, especially in towns and cities, should be devoted to it with the same conscientious determination as to the pulpit preparation." Whoever imagines that the work of a faithful minister is light and easy knows but little about it. Some may make it easy, but all that do the work faithfully and well will have little time for anything else. The careless must be admonished; the weak must be strengthened; the tempted must be lifted up; the depressed in spirit must be encouraged; the bereaved must

be comforted; the sick must be visited. Then the children and young people must be looked after, and the spirit of Christian unity must be preserved among his people. Besides all this, he must have time for study and the preparation of his sermons. Turning to II. Tim. 2: 15, we read, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Then, in chapter 4: 2, 5, we read, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." "But be thou sober in all things, suffer hardship, do the work of an evangelist, *fulfil thy ministry.*" A minister who carries out practically these instructions will have work for the head, heart, hands, and feet.

Concerning the time and order to be observed in a pastoral visit, no definite plan can be laid down. Circumstances with families are so varied that what would be proper in one family would be quite out of order in another. A minister is supposed to have good common sense, and if he has this he will take in the situation of the family at once. In some cases it would be better not to make it a pastoral visit, but to arrange to call at another time. As a rule, a pastoral visit ought to be short, not occupying more than from ten to fifteen minutes. Read a short Scripture lesson, offer a brief prayer, and speak a few words to each member of the family. In almost every instance the moral effect will be better than if the time were prolonged to an hour. No one will deny the pastor's right to make social visits among his people, but a pastoral visit, while it is not unsocial, is peculiar to itself. The spiritual concerns of the family are, and should be, the one object in a pastoral visit.

But our limits will not permit us to give in detail anything approximating a complete scheme of pastoral work. Its nature, importance, and necessity furnish material upon which volumes may be written. Lest some might think that we place too high

an estimate upon pastoral work, we will close this brief review with a few quotations from eminent men:

Dr. Doddridge said: "I have many cares and troubles; may God forgive me, that I am so apt to forget those of the pastoral office. My heart does not upbraid me with having kept back anything profitable to my people. But I fear I have not followed them sufficiently with domestic and personal exhortation." Dr. Leighton, when he retired from the active work of the ministry, said, "Were I again to be a parish minister, I would follow sinners to their homes, and even to their alehouses." Osterwald expresses his surprise that a Christian minister can satisfy his own conscience without a diligent parochial ministration. Matthew Henry says, "Acquaint yourselves with the state of your people's souls—their temptations, their infirmities; *you will then know the better how to preach to them.*" Professor Miller, in his letters, says, "Rely on it, he who hopes to discharge the duties of the pulpit only, appropriately, seasonably, to the greatest advantage of his flock, *without being much with them,* entertains a hope which is perfectly unreasonable, and will certainly be disappointed." An old divine said, "A preacher has three books to study—the Bible, himself, and the people."

John Rogers, of Dedham, said, "I am too backward *to private visiting of neighbors at their houses, which neglect is very injurious, for from this cause their love to me cannot be so great as it would be,* nor am I as well acquainted with their particular states, and therefore cannot speak so fitly to them as I might." Archbishop Seeker said, "A chief reason why we have so little hold upon our people is that we converse so little as watchmen over their souls." Dr. Witherspoon says, "We may gratify our vanity by preaching, but diligence in private can scarcely arise from anything but a sense of duty."

Dr. Bridges says: "To acquaint ourselves with the various

wants of our people; to win their affections; to identify ourselves with their spiritual interests, in tender sympathy and ministerial obligation; to do this with the constancy, seriousness, and fervid energy which the matter requires, is indeed a work of industry, patience, and self-denial. And yet how else can we 'make full proof of our ministry' but by ready obedience to the injunctions, 'Watch thou in all things; do the work of an evangelist.' "

"The true position of a Christian pastor is that of a parent walking among his children, maintaining indeed the authority and reverence, but carefully securing along with it the love and confidence that belongs to this endearing relation. He is always to be found in his own house, or met with among the folds of his flock, encouraging, warning, directing, instructing; as a counselor, ready to advise, as a friend to aid, sympathize, and console; with the affection of a mother to lift up the weak, with 'the long-suffering' of a father to 'reprove, rebuke, and exhort.' Such a one, like Bishop Wilson in the Isle of Man, Oberlin in the Bau de la Roche, or the Apostolical Pastor of the High Alps (Felix Neff), gradually bears down all opposition—really lives in the hearts of his people, and will do more for their temporal and spiritual welfare than men of the most splendid talents and commanding eloquence."

CHAPTER XLI.

WRITTEN CREEDS—DISCIPLINES.

CREED, from the Latin word *credo* (I believe), is "a form of words in which the articles of faith are comprehended." They are sometimes called symbols or symbolic books—"an abstract or compendium of faith or doctrine, a summary of the articles of religion." Confessions of faith differ from creeds in this, that they are usually more elaborate. A creed, or confession of faith, may represent the church universal, such as the Apostles' Creed, or it may represent the cardinal doctrine of a single denomination, as the Westminster Confession represents the faith of the Presbyterian Church.

The Bible contains all the doctrines of Christianity, though they are not to be found in any one chapter or book, but are scattered up and down through the Holy Scriptures. A creed, or confession of faith, is intended to be a compendious view of these fundamental truths, and to "act as a basis of ecclesiastical fellowship among those so nearly agreed as to be able to labor together in harmony."

We have no certain *data* as to the time when the first creed was formulated. What is known as the Apostles' Creed is supposed to be the most ancient. It was doubtless commenced in the early part of the third century, but, according to Dr. Schaff, who is recognized as authority on creeds, it was not completed until the beginning of the fifth century. The Nicene Creed was formulated at the first general council at Nice in 325. It was subsequently revised, and adopted finally at the second general council which convened in Constantinople in 381. This makes the completion of the Nicene Creed from thirty to fifty years earlier than the completion of the Apostles' Creed. The

Athanasian Creed is supposed to have been first formulated in the fifth century, but was not completed until the early part of the eighth century. By whom it was first written is not known. Some ascribe it to Athanasius himself, who was bishop of Alexandria. Others ascribe it to Hilary, bishop of Arles, and still others to Vigilius Tapsensis. It is supposed to have originated in the School of Augustine, but by whom finally written out is not known. These are the three great creeds of Christendom. Besides these we have some "ancient forms and scattered remains of creeds," but nothing approaching completion. We have (1) "the form of apostolic doctrine collected by Origen; (2) a fragment of a creed preserved by Tertullian; (3) a remnant of a creed in the works of Cyprian; (4) a creed composed by Gregory for the use of his own church; (5) the creed of Lucian the martyr; (6) the creed of the apostolic constitutions."

Those who oppose and denounce written creeds and disciplines claim that the Bible alone is the standard of faith and practice. To this general proposition all Protestant Christians readily consent. I know of no Protestant denomination which has adopted a creed as a substitute for the Bible. They are not to be reckoned as a source of theology, but a simple "form of words in which the articles of faith are comprehended." The question to be decided is this, Who has the right to interpret the sacred Scriptures? The fact should not be overlooked that whoever undertakes to teach by interpreting or explaining the Scriptures is thereby announcing his creed. If he is honest and fit to teach, he teaches what he believes. What is that but his creed? If creeds are wrong within themselves, then it is wrong for any man to teach by explaining the Scriptures.

Those who insist that the Scriptures must be taken just as they read have no right to put any interpretation upon them. They should simply stand up in the pulpit and read the Word.

But do they? No. They read a portion of the Word, and then proceed to explain and interpret in the same manner as those who have subscribed to a written creed.

Every man has a right to read, study, and interpret the Scriptures the best he can. No Protestant Christian will question this right. Now the question comes up in this form, Has he who reads and studies the Holy Scriptures a right to communicate his understanding of them to others? Whoever denies this right must also deny the right of any and every man to preach, write, or in any way communicate his views on the Holy Scriptures to others. Every man that teaches by writing, or in any other way, his views of any part of the Bible is advancing a creed—teaching what he believes.

Creeds and confessions are not to be considered sources of theology. Dr. Miley says, "They embody the results of much prefatory work, and furnish much valuable material, but they have no authoritative quality, and therefore cannot be reckoned a source of theology." Van Osterzes says: "The confessional writings of the church (*fons secundarius*) cannot possibly be placed on a line with Holy Scripture, but must, on the contrary, be tested by, and, if necessary, altered according to, this latter. They contain no law for, but are expressions of, the belief which the Christian church, since the earliest times, has constantly confessed." Dr. Smith, in his introduction to Christian theology, says: "Confessions are the voice of the church, to which Christ promised his Spirit. But neither experience nor confessions can create new doctrines." This is the common view entertained by all Protestant denominations which have adopted written creeds and disciplines.

Those who object to creeds, or written confessions of faith, are continually contradicting themselves. They say that the New Testament is the only standard of faith and practice. The great body of Protestant Christians hold the same view.

Wherein, then, lies the difference? Simply in this, that the one is written, and the other is oral. Those who favor creeds have written out what they understand to be the great central truths of the Bible, while those who oppose creeds simply teach what they believe. They insist that the Bible alone is the one only standard of faith and practice. This sounds well, but it is not the Bible alone, but the Bible as *they interpret it.* Every man that teaches, writes a book or tract, or expresses an opinion on any point of the Bible is thereby advancing a creed—*it is what he believes.* The Apostles' Creed begins thus, *"I believe in God the Father Almighty."* The Nicene Creed begins, *"I believe in one God the Father Almighty."* This is called creed, and so it is—*"I believe."* If a man in the pulpit says, "I believe in God the Father Almighty, and in Jesus Christ the Saviour of all men, and especially of them that believe," that is so much of his creed, and it is the same whether written or spoken.

The adoption of a written creed is not to take the place of the Bible; it is only a declaration of what the Scriptures are believed to teach. Oral opinions of what the Scriptures are believed to teach are just as much a creed as if they were printed in a book. "The correct idea of a creed," says Dr. Ralston, "is not that it is intended as a substitute for God's Book, or something superior, or even equal to it, but merely that it is a brief and plain abstract, or summary, of the most important doctrines and duties which the denomination setting them forth believes to be plainly taught in the Holy Scriptures." The consciences of men are bound by creeds and confessions only so far as they are scriptural, and then only by their voluntarily subscribing to them. It is difficult to understand how a Christian organization can exist without an oral, or written, creed. "Every association, whether moral, political, or religious, which stands for anything, will, in one way or another, make formal declarations of what it holds."

The Scriptures have failed to secure uniformity in faith and practice among professed Christians. This is not the fault of written creeds, for this same difference may be found among those who persistently oppose written creeds. It is a fact that churches which reject and denounce all written creeds are as far apart as those who have adopted them. Creed or no creed, men do, always have, and always will, differ in their opinions—at least until the millennium. Written creeds did not produce this difference of opinion; the difference must have existed before the creeds were written, else they never would have been written. If all men understood the Scriptures to teach the same thing, there would be no written creeds. But they do not see alike, not even those who denounce creeds. Two men, or a dozen men, may understand the Scriptures to teach certain fundamental doctrines, and favor certain general principles of church government. They mutually agree, and write out their understanding of the Scriptures. Then they organize themselves into a society, or church, and publish to the world their articles of faith and views of church government. Is there anything schismatical in this? Certainly not. To others who may see and understand the Scriptures as they do, they extend the privilege of uniting with them. There is nothing compulsory about it; men act for themselves. They can join them or not, just as they choose. This is the only way to secure a reasonable amount of peace and harmony in a visible church organization. Men of pure motives and sound religious principles are perfectly willing that the whole world should know what they believe, and, if need be, give a reason of the hope that is within them. "There is an intangibility about unwritten doctrines and forms of discipline which is better adapted to the advocates of error than to the defenders of truth."

The influence of creeds and confessions has tended to unify rather than to create schisms and heresies. The Apostles' Creed

has done vastly more to unify the faith of the Christian church than all that has ever been said and done by those opposed to creeds. The Asian heresy was in a measure suppressed by the adoption of the Nicene Creed; and later, by an addition to that creed, the heresy of Macedonius, concerning the proper divinity of the Holy Ghost, was rejected. "At Nice the creed was made to assert the proper divinity of Christ; at Constantinople, that of the Holy Ghost; at Ephesus, that the divine and human nature of Christ are united in one person; and at Chalcedon, that both natures remain *distinct,* and that the humanity is not lost nor absorbed in the divinity."

Thus these great fundamental doctrines incorporated in the creeds of the church in its early history remain in the great body of the Protestant Church to-day. The lapse of fourteen hundred years has not materially changed the faith of the orthodox church in the great cardinal doctrines.

If all the cardinal doctrines of Christianity were clearly stated in one chapter in the New Testament, there would be no great necessity for creeds or confessions; but we do not find it thus. They are scattered up and down throughout the whole Scriptures. If any form of church government, in all necessary details, and suitable for all times and all places, was specifically given in the New Testament, there would be no necessity for disciplines containing rules of order; but we do not find it thus; hence, the necessity for creeds and disciplines.

"Discipline is to a church what order and regularity are to a family, or the maintaining of government and the administration of law to a nation; . . . it is designed to effect the observance of those means by which the holiness, comfort, and usefulness of Christians may be preserved and improved; to exhibit the influence of the Christian religion in producing all that is excellent, amiable, and beneficial; to secure the fulfillment of relative obligations of church union; to attract into

such union persons whose minds and characters are governed by evangelical truth and undissembled piety; and to remove from the visible church of the faithful such as prove themselves to be unworthy of a place among the followers of Christ." How is such harmony, peace, and purity to be even approximately maintained in a visible church organization without some definite rules and regulations? And wherein is the moral wrong in having such rules and regulations printed in a book and called a discipline?

As an illustration of the practical workings and operations of those who denounce all written creeds and disciplines, we will submit some pertinent remarks made by Dr. Ralston, in his "Elements of Divinity": "The two great principles of which they boast are, first, 'no human creed'; second, 'liberty of conscience to all.' How beautifully are these hallowed principles exhibited in their dealings with candidates for baptism and church membership! Do they admit them to baptism in the form which alone can satisfy the conscience of the candidate? Far from it. The honest candidate, at the very threshold of this no-creed organization, learns that all he heard about *'the New Testament alone,'* and *'every one his own interpreter,'* was but empty parade. According to the history of this matter, there is no baptism allowed to the candidate, unless he be immersed. He finds that *liberty of conscience* means not his conscience, but that of the administrator—that is, he may read the New Testament and be governed by it alone till he seeks admission into a no-creed church; but that very moment he meets a demonstration that the law with this party is not the *New Testament alone,* but the New Testament as *they,* the no-creed party interpret it."

On the reception and rejection of members some form, or rule, must be prescribed. If there is no rule, no standard, no understanding, men of all beliefs would be joined together. There is

no church calling itself Christian that will admit to church fellowship all who claim to believe and practice according to their own understanding of the Scriptures. Now, whenever a church, or congregation, rejects any man on account of anything he may believe, according to his understanding of the Scriptures, that moment they set up a creed.

Whenever those churches which reject creeds and disciplines will flow together and form one body of Christians, whose faith and practice shall all be in perfect harmony, it will then be time to challenge the right of written creeds and disciplines.

The peace, harmony, strength, and usefulness of any body of Christians will be largely enhanced by a written declaration of their faith and practice. To carry forward the great work of preaching the gospel to every creature; the order of conducting the necessary business of a church, as well as the manner of conducting public worship, all require some plan, some prearrangement, written or understood, and in either case it is a creed. If the New Testament prescribed in minute detail a form of church government, a written discipline would not be necessary touching that matter. If the New Testament prescribed in minute detail all the forms of worship, a discipline would not be necessary in relation to that matter. But when we turn to the New Testament, we find only general principles laid down, leaving the minute details to the judgment of Christian men to be arranged "as the exigencies of time, place, and circumstances should dictate to be most expedient." Hence the necessity for some written or oral rule. And, as a matter of conscience to those within and without, it is certainly better that articles of faith and forms of government be printed in a book, only so that nothing be adopted which is contrary to any one of the general principles laid down in the New Testament.

CHAPTER XLII.

HUSBANDS AND WIVES.

MARRIAGE is a contract by which a man is joined to one woman for life. It was instituted by the Creator himself and founded on the original constitution of the sexes. When God created man, he said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

When Eve was formed and brought to Adam, he said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:23, 24). In this passage we have some facts set forth which should be carefully considered: (1) A man shall leave father and mother, and shall cleave to his wife. This shows that the relation between husband and wife is more intimate than can subsist between parent and child. (2) "They shall be one flesh;" "one body, having no separate or independent rights." This is true in all marriages which God approves. The marriage relation should always be entered into with deliberation and mutual consent.

2. Marriage is both a civil and a religious institution. The public use of the institution of marriage, according to Mr. Paley, is to promote the following benefits: "(1) The private comfort of individuals. (2) The production of the greatest number of healthy children, their better education, and the making of due provisions for their settlement in life. (3) The peace of human society, by assigning one woman to one man, and protecting his exclusive right by sanction of morality and law. (4) The better government of society, by distributing the community into separate families, and appointing over each the

authority of master of a family, which has more actual influence than all civil authority put together. (5) The additional security which the state receives for the good behavior of its citizens from the solicitude they feel for the welfare of their children, and from their being confined to permanent habitations. (6) The encouragement of industry."

"God setteth the solitary in families" (Ps. 68:6). God is the author of marriage. In his wisdom he saw that it was best that the race should be divided up into families—better by far than to live promiscuously, as the beasts of the field. Destroy the marriage relation, as some are anxious to do, and you will break up all the family ties, and the race of man would very soon go down into a state little better than that of beasts.

3. The origin of the institution of marriage clearly shows that the design was the union of one man with one woman. Polygamy never grew out of the original design of marriage. It was, and is, a perversion of the institution. It was tolerated under the law, as Moses tolerated divorce. It grew out of the corruption of human society. The first marriage was between one man and one woman. If God had intended that one man should have more than one woman, he would have so arranged in the beginning by creating two or more women for Adam. The words of Adam show what the divine purpose was. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife [not his wives]: and *they* shall be one flesh." Christ referred to this in the use of such terms as would preclude the idea of a plurality of wives. "For this cause shall a man leave his father and mother, and shall cleave to his wife; and *the twain* shall become one flesh" (Matt. 19:5). Twain does not mean *four* nor six, but two. The marriage relation is very often referred to in both the Old and the New Testament, but always in such terms as imply only two persons, as ***husband and wife.***

4. Marriage, as originally designed by the Creator, is to be a permanent union of two willing and loving hearts, to be dissolved by death alone. "What therefore God hath joined together, let not man put asunder." Concerning divorce as tolerated under the law of Moses, that was a departure from the original design. The language of Christ to the Pharisees very plainly shows that it grew out of the corruption of human society: "Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so."

In case either party is guilty of fornication, the innocent party is thereby freed from the obligation of marriage, and may obtain a divorce. This Christ sets forth in Matt. 19: 9. This is the only cause for obtaining a divorce. Our Lord shows that marriage is indissoluble, except in this one case. There are many reasons why the marriage relation should be just as our Saviour taught—"the twain shall become one flesh."

There is in society a growing looseness on the matter of divorce. For almost any cause a man or woman may obtain a divorce. Dr. Paley says, "Inferior causes may justify the separation of husband and wife, although they will not authorize such a *dissolution* of the marriage contract as would leave either at liberty to marry again, for it is in that liberty the danger and mischief of divorce principally consist." Many divorces are obtained for the sole purpose of remarrying. If the civil law forbade the remarriage of all divorced persons, except for the one cause of adultery, the number of divorces would be materially decreased.

5. The nature of the marriage relation implies and includes mutual affection. Where this is wanting, the relation, although legal in form, is not what the Creator intended it should be. To make the union complete there must be "mutual fidelity and affection." Beauty, money, honor, and position are not to be compared with *mutual affection.* Where this affection exists

each party will seek to promote the happiness of the other. "The terms of this partnership are all founded in equal love. Each is under the most sacred obligation to cultivate and preserve inviolate toward the other that exclusive affection which is implied in conjugal fidelity and chastity."

6. *Marriage promotes chastity.* Paul says, "Marriage is honourable, and the bed undefiled." By means of this conjugal relation, fornication and seduction are largely prevented. This state, therefore, should be highly esteemed as one of God's own institutions, and "calculated to produce the best interests of mankind." The promiscuous intercourse of the sexes is not only brutal in its nature, but contrary to the happiness and peace of mankind. Such is the honor, dignity, and purity of this relation as ordained of God, that it is figuratively used to represent the relation between Christ and the church. (Eph. 5 : 22-29.) The union between one man and one woman is "honourable in all," provided each party is true and faithful in this relation.

7. The marriage relation, as instituted by the Creator, constitutes the husband the head of the family. This is very clearly set forth in the Scriptures. (Eph. 5 : 22-33 ; I. Pet. 3 : 1, 7 ; Col. 3 : 18, 19.) The husband, as the head of the family, is to guard, protect, love, and comfort his wife. The wife is to reverence, honor, and obey her husband. In all cases where mutual fidelity and affection exist between husband and wife, the observance of all the divine precepts laid down in God's Word will be a real pleasure, and tend only to increase the mutual affection.

When God instituted the marriage relation he might have made the wife the head of the family, but he chose to do otherwise. In all organized societies, whether in church or state, each must have a head—some responsible party ; so it must be in the family—there must be a head, otherwise there will be constant confusion. Because the husband is made the head of the family, and the wife is required to honor and obey, we are

not thence to conclude that servile subjection, or conjugal oppression is taught, for in return the husband is to love, guard, protect, and comfort his wife. If he does this it will be very far removed from anything like oppression. "Where the union is founded upon that mutual love which should hallow the conjugal bond, there is no disquieting restraint, nothing displeasing or servile in connection with these duties, but all becomes a sweet and loving pleasure—a perennial source of enjoyment and bliss." Such a "*marriage is honourable in all*"—honorable between the parties, honorable in society, and in the sight of God.

It may not be amiss to emphasize one thought: In the present state of society there is a growing restlessness under the idea of the word "*obey,*" but this grows out of a mistaken idea of the marriage relation. Marriage, such as God approves, is between parties of mutual love and affection. Each family must have a head. God saw proper to make the man the head. Now where mutual love and affection exist between husband and wife no possible harm can grow out of this relation. He is to *love, guard, protect,* and *comfort* his wife, and if he does this there will be nothing oppressive or unreasonable in his demands. Upon the husband, as the head of the family, rests the responsibility of providing for their comfort. "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (I. Tim. 5:8). This, doubtless, is one reason why the husband is made the head of the family. He is better able to do this than the wife.

It is strange, but nevertheless true, that mankind is ever inclined to adopt some plan or method different from God's order. If God's order in the marriage relation alone were adopted, and practically carried out, much of the corruption and unrest in society would cease. God's order is always and eternally right, and man is only right when he is walking in the ways of his commandments. "*Behold, to obey is better than sacrifice.*"

CHAPTER XLIII.

PARENTS AND CHILDREN.

The relation of parents and children includes many duties and involves very heavy responsibilities. Marriage was instituted by the Creator himself, and so we may say that families are ordained of God; that is, it is God's plan for the happiness and comfort of mankind. "God setteth the solitary in families." A family where love controls is a type of heaven.

I. *Duty of parents to children.* We can name only a few of the leading duties of parents:

1. *Protection.* Children are born into the world altogether helpless. The duty of parents to protect and help their children is so perfectly natural and reasonable that it requires no special argument to prove it. In this protection is included tender care in providing whatever is necessary for their benefit and comfort. The treatment of a child should be tender and gentle. This care has to be continued for a number of years. So far as it is possible, parents should provide suitable food and clothing for their children. "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (I. Tim. 5:8). This is not to be construed so as to imply impossibilities. Parents sometimes, from sickness and misfortunes, are not able to provide all the necessary comforts for their children. The meaning is, that they must use all lawful means in their power to provide for their family.

2. Parental love is a duty prescribed in the Word of God. But for the demoralizing effect of sin, a divine precept on parental love would not have been necessary, because nature itself, if not perverted, would make it sufficiently plain. "Can a

woman forget her sucking child, that she should not have compassion on the son of her womb?" Unnatural and unreasonable as it is, some do forget and turn away from their own offspring. Others are cruel to their children. Parental love is beautifully set forth in the following texts: "And I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17). "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13). "And of which of you that is a father shall his son ask a loaf, and he give him a stone?" (Luke 11:11.)

3. It is the duty of parents, as far as possible, to educate their children. This may be considered as threefold in its nature; namely, physical, mental, and moral. Children should be instructed concerning the laws of health, so as to secure, as far as possible, the highest physical development. All the means possible should be used to assist in developing the mental powers. This, on the part of many parents who have ample means, is shamefully neglected. Then, above everything, the heart, or moral nature, should be carefully looked after. "Train up a child in the way he should go, and even when he is old he will not depart from it" (Prov. 22:6). By this we are taught that parents, by precept and example, should instruct their children concerning the duties, dangers, and blessings of life. Paul's instruction to parents is to bring up their children in the nurture and admonition of the Lord. Proper efforts on the part of parents to bring up their children in the fear of the Lord seldom fail in bringing about good results. It may not always be seen during the life of the parents, but bread thus cast upon the waters will most likely be gathered some time. Parents should not be discouraged, although they may not see the fruit of their labor in time. God will watch the good seed sown in the heart of the child.

The venerable Dr. Spring said, "The first affecting thought

to me on the death of my parents was, *that I had lost their prayers.*" The son of an aged minister had lived a life of dissipation for many years, notwithstanding the earnest prayers of his parent, but the faith of the good father remained firm, and so he passed away. Five years after, that son was saved. So it has often occurred. Fervent, earnest prayers are answered long after the ones who offered them have gone to their reward.

Parents do well in seeking to provide a comfortable and happy settlement in life for their children. But this should not be done at the sacrifice of their education. Let the cultivation of the intellectual and moral powers always be first in importance.

4. *Parental government.* It is not possible to prescribe any set rules in detail, for children differ so widely in their temperaments that what would result well in one case would be ruinous in another. This difference in temperament is often found in the same family. We can, therefore, do no more than suggest some general rules.

Dr. Ware says, "Good common sense, doubtless, is often better than all set rules, but the thing is to have it." Parents must not overlook the fact that child nature differs from that of adults. It is not only unwise, but sinful to attempt to crush that nature. It should be carefully watched over and trained; and here is where parents will find room for the exercise of "good common sense." General rules are not to be ignored, neither should they, under all circumstances, be arbitrarily enforced. There should be a wise, just, and reasonable system of family laws, such as *love* would suggest as the very best means to accomplish the desired end. Family government from first to last should be *mild, kind,* and *firm.*

In no age of the world have the difficulties in the way of training children properly been greater than now. While the opportunities for mental, physical, and moral culture and develop-

ment were never better than now, the evil influences at work in society were never so formidable as now. The people *en masse* seem to be drunken with the love of pleasure and amusements. Everything is moving rapidly, so that but little time is devoted to serious thought. Children catch the spirit of the times, and seek, by every possible device, to break away from parental restraints. All the affairs of both church and state will soon be in the hands of those who are now children. In full view of the oncoming responsibility which so soon will fall upon the children of to-day, every possible effort should be made to prepare them for it. While, as already intimated, family government should not be harsh nor tyrannical, yet a mixture of the old Puritan ideas injected into the family government of to-day would be an improvement.

II. *Duty of children to parents.* We can do but little more than name a few of the principal duties of children to their parents. The subject is so vast that volumes might be written upon it. So much is involved in it that God made it the fifth commandment, which he wrote with his own finger upon a table of stone, *"Honour thy father and thy mother."*

As it is made the duty of husbands to love their wives, and of wives to love their husbands, and of parents to love their children, so it is made the duty of children to love their parents. There is nothing in all the range of human thought more reasonable than that children should love their parents. It is suggested from the very nature of the parental offices. Consider their care over us, and for us, when we were not able to care for ourselves. For many years they toiled for us by night and day. They stood around us as guards and night-watches. "They grieved at our griefs, and rejoiced at our joys." Are they not therefore entitled to our love? Should they not be most *tenderly* loved as parents?

Children should not only love their parents, but they should

reverence them. Concerning the reverence due to parents, Mr. Watson says, "It consists in that honorable esteem of parents which children ought to cherish in their hearts, and from which springs, on the one hand, the desire to please, and on the other, the fear to offend."

The duty of children to reverence their parents is evidently set forth in the Scriptures: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen" (Deut. 27:16). "A fool despiseth his father's correction: but he that regardeth reproof getteth prudence" (Prov. 15:5).

Children are required to obey their parents. It is universally admitted that there should be a wise and just system of family laws, and this, of course, implies that some one must enforce the laws. "Families are provinces in God's kingdom, and family government is a branch of the divine government." Parents are held responsible in a large degree for the government in their respective provinces. All just and reasonable requirements should be obeyed. The peace, comfort, and welfare of the family depend largely upon the obedience that children render to their parents. With this truth the Word of God will accord: "Children, obey your parents in the Lord: for this is right" (Eph. 6:1). "Children, obey your parents in all things, for this is well-pleasing in the Lord" (Col. 3:20). In all requirements not contrary to the Word of God, children should obey their parents. God, who set the "solitary in families," requires this obedience, and, when lovingly and cheerfully rendered, it is *well-pleasing* in his sight. Let parents and children carefully consider their relations to each other and their duties to each other. No sight more pleasant greets the eye than a family where love and obedience reign supreme.

CHAPTER XLIV.

CIVIL GOVERNMENT.

Civil government is ordained of God, and, in some form, is as old as the human family. From the origin of civil government until now, it has undergone many changes. In the early history of mankind, it existed in patriarchal form, but in the progress of nations it has become refined and vastly improved. Often as the form of civil government may have been changed, it has never been lost. We shall not undertake to prove that this or that particular form of civil government is ordained of God, *but that civil government in itself is of God.* Civil government is based upon the necessities of human society. "Mankind always have, always will, and always must live in society." This fact alone proves the imperative necessity for some form of civil government. So far as we are able to understand the will of the Creator, it seems to be in accordance with his will that civil government should exist. With this view the language of the apostle fully accords: "And the *powers* that be are ordained of God. Therefore he that resisteth the power, withstandeth the *ordinance* of God" (Rom. 13: 1, 2). Upon this text, Dr. Clarke says, "As God is the origin of all power, and the Supreme Governor of the universe, he delegates authority to whomsoever he will, and though in many cases the governor himself may not be of God, yet civil government is of him, for without this there could be no society, no security, no private property; all would be confusion and anarchy, and the habitable world would soon be depopulated."

Civil governments are usually embraced in four classes; namely, (1) *monarchial,* which is the government by one man; (2) *aristocratic,* which is the government by the chief and prin-

cipal persons in a nation; (3) *democratic,* which is a government of the people, by the people, and for the people; (4) *mixed,* partaking of two or more forms of civil government as they exist.

I. The end for which civil government was ordained was principally for the benefit of the governed. Any principle in any form of civil government that does not tend to benefit the governed is not of God. The government itself is of God, but any wrong principle incorporated into the law is not of God. The government of God is for the good of the whole moral universe,—angels and men,—so civil government, which is ordained of God, is, and of necessity must be, for the good of all the governed. This is the end for which it was ordained.

A government is simply an agent, deriving its authority from society, and the officers are but the organs of such society. There are rights which all men are supposed to possess, which the government to which they submit is bound to protect. These rights are: *"Personal security, personal liberty,* and *private* property." These are inherent rights, which belong to every citizen, or member of the compact. "Government is bound to defend and protect its citizens from violence, and to secure to them the peaceable enjoyment of all their rights." To accomplish this grand end, the legislative department in the government must provide rules, or laws, such as will conform to the general principles laid down in the Word of God. In case of litigation between the subjects, the government must arrange a plan for rendering righteous judgment; also, provide and inflict penalties, such as are necessary to prevent crime and promote good order in society. Equal justice to all is a fundamental principle in all correct civil governments.

The Word of God will throw some light on the nature and design of civil government. "For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of

the power? do that which is good, and thou shalt have praise from the same: for *he is a minister of God to thee* for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a *minister of God,* an avenger for wrath to him that doeth evil" (Rom. 13:3, 4). This passage has direct reference to civil government and civil officers. The character of the ruler is set forth in the strongest possible terms. He is denominated *"a minister of God,"* thus showing that civil government is of divine appointment. As civil government is of God, the ruler, in the providence of God, comes to the supreme authority and acts as the minister of God. He is to protect the innocent and punish the guilty. He must see that equal justice is meted out to all—rich and poor, high and low. He is the minister of God to the innocent for their good, and the minister of God to execute wrath upon evil-doers. This text alone proves beyond all controversy the rightful existence of civil government.

II. *The duties of the people.* It is the imperative duty of every citizen to obey the laws of his government. The ruler may be a bad man, but "if he makes no attempt to change the constitution, nor break the compact between him and the people, there is no legal ground of opposition to his civil authority." Submission to legal authority is essential to the very existence of civil government.

Every citizen should cultivate the spirit of true patriotism. By this is not meant that he must love every law that may be adopted, nor yet every act of those in authority. Wicked men may be at the head of a government, and adopt bad laws, but no man is justifiable in seeking to destroy a government because there are wicked men at the head of it, nor yet because they may adopt some bad laws. As a true patriot, he should use his personal influence, and all legal means, to have the wrongs corrected and good men elected or appointed to rule.

It is the duty of every citizen to assist in sustaining and supporting his government. This he may do by his influence and means. Every citizen should offer prayer for those in authority. This was Paul's instruction to Timothy, "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity" (I. Tim. 2:1, 2). "It is a positive maxim of Christianity to pray for all secular governors; so it has ever been the practice of Christians." Saint Cyprian, in his defense before the Roman authority, said, "We [Christians] pray to God, not only for ourselves, but for all mankind, and particularly for the emperors." Tertullian, in his "Apology for Christianity," says, "We pray for all emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, and obedient people; that the whole world may be in peace; and that God may grant both to Cæsar and to every man the accomplishment of their just desires." Origen said, "We pray for kings and rulers, that, with their royal authority, they may be found possessing a wise and prudent mind." Christians have always held that civil government is ordained of God, and that it was their duty to pray for those in authority.

It is the duty of citizens to pay tribute, or tax, in proportion to their means. Cheating the government is as great a sin as cheating a neighbor. "For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:6, 7). Our Lord said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Matt. 22:21). The principle laid down in these passages is, that civil government is or-

dained of God and should be supported. Those in authority must be at very great expense in providing for the comfort and safety of the people, and it is just and right "that those in whose behalf these expenses are incurred should defray that expense; and hence nothing can be more reasonable than an impartial and moderate taxation, by which the expenses of the state may be defrayed."

Because our Lord bade them, "Render unto Cæsar the things that are Cæsar's," we are not thence to infer that he sanctioned everything in the Roman government, but simply recognized the right of civil government, and the duty of every citizen to obey. Dr. Clarke, upon these words of our Lord, says: "While the earth is agitated and distracted with the question of political rights and wrongs, the question may be asked, 'What does a man owe to the *civil government* under which he lives?' Our Lord has answered, *'That which is Caesar's.'* But what is it that is Cæsar's? (1) *Honor,* (2) *obedience,* and (3) *tribute.* (1) The civil government under which a man *lives,* and by which he is *protected,* demands his *honor* and reverence. (2) The *laws,* which are made for the *suppression of evil-doers,* and the maintenance of *good order,* which are calculated to promote the benefit of the *whole,* and the comfort of the *individuals,* should be religiously obeyed. (3) The government that charges itself with the support and *defense* of the *whole,* should have its *unavoidable* expenses, however great, repaid by the *people,* in whose *behalf* they are incurred; therefore, we should pay *tribute.*"

The end for which civil government was instituted is the benefit of mankind. It is ordained of God—it is his plan, and hence must be right. No particular form of civil government is prescribed in detail in the Scriptures. General principles are given, and the fact made known that the "powers that be are ordained of God."

Men in authority and under authority may think and speak lightly of Christianity in connection with civil affairs, yet if the principles taught by our Lord were incorporated in the civil code of all nations, there would be a reign of peace and harmony such as the world has never witnessed. Swords would be beaten into plowshares, spears into pruning-hooks, and nations would learn war no more. Evils that disturb the quiet and peace of society would be suppressed. Legislators would formulate and adopt laws with the one purpose of promoting the highest possible good of all, and the executive officers would see that they were faithfully applied. One principle would govern both the rulers and the ruled—"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

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